Ahnenforschung in Ashkenaz

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German Jewish Genealogical Research

New Sources and Old Questions

By Karen Franklin, New York, NY; Peter Landé, Washington, D.C.; and Jürgen Sielemann, Hamburg, Germany

This paper was presented at the 21st International Conference on Jewish Genealogy, 8-13 July 2001, London, England – Editors.

Genealogical research within Germany is undoubtedly more difficult than in the United Kingdom or the United States, primarily due to its decentralization and its more restrictive privacy laws. In order to be successful, you need to know the institutions with which you will engage.

Standesamt and Datenschutz

The primary Government institution of interest is the Standesamt, or civil registry office. Standesämter have been collecting birth, marriage and death records in Prussia since 1874, and for all of Germany since 1876. These offices exist in every city (sometimes several such offices in larger cities), and town, while one Standesamt may have jurisdiction over a number of smaller villages or localities. (For older civil and community records, see below). These records are remarkably complete, considering the destruction of World War II. In most cases there are no advantages in applying for information personally –a letter (in English or German) will do just as well. Replies are usually sent in a matter of a few weeks. A small fee is charged, sometimes in advance, but often is sent as a bill with the information. However, the nature of the information that will be supplied by a Standesamt is severely restricted in accordance with *Datenschutz*, Germany's privacy law, under the *Personenstandsgesetz.*

Under *Datenschutz* you are **only** permitted to obtain copies of birth, marriage and death records relating to

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direct ancestors, i.e. parents, grandparents, etc. Copies of such records for other relatives, such as uncles, cousins, etc. will not be provided. (There are some exceptions, e.g. for certain legal purposes, but these are not likely to apply for most researchers, and in smaller towns officials are often more forthcoming, particularly when approached on a personal basis). In theory, your "application" should be notarized and your relationship to the person on whom you are seeking information confirmed, but, in practice, German officials tend to be lenient on these formalities for foreigners. They cannot know whether the person you claim to be your grandfather is really that relative and not someone else; but do not abuse officials' willingness to help foreigners by asking about too many grandfathers.

There is one exception to the general principle that you must approach the Standesamt at the place where the birth/marriage or death took place. This occurs in the case of records for those areas that are no longer part of Germany. These records, to the extent that they have survived, are held in Standesamt I at Rueckerstrasse 9, 10119 Berlin. They are listed in a book, *Standesregister und Personenstandsbücher der Ostgebiete im Standesamt I in Berlin*, setting forth both locality and years covered. The procedures and restrictions that apply to access to these records are the same as those described above.

Before 1874 civil and religious (discussed separately) community birth/marriage/death records existed in various German states, in a few cases as early as the late 18th century. These earlier records are often valuable for the genealogist and are usually located in local/state archives. Unfortunately, no finding aid currently exists for them. Examples are: Baden 1810-1870; Bavaria 1813-1869; Hesse 1808-1876; Prussia 1816-1847; Berlin 1847-1874 and Rheinland 1798.

In addition to the above-cited records, there is a number of other civil record collections, which should be consulted. One of the most important of these are name adoption lists, i.e. lists of names which Jews assumed when they were required to adopt family names in the 18th and 19th centuries. There is no single list of lists but many of the sources have been published in *Avotaynu* and other publications. Some lists are held in LDS Family History collections, and were filmed from the Gesamtarchiv der Juden (see below) and Zentralstelle für Genealogie.

A second category of "civil" records can be called registration records. The best known of these are the *Einwohnermeldeämter*, or residence registration, records. The practice of registering one's residence with a government office has existed for roughly 100 years, and different registration lists for purposes of taxation, military service or other purposes go back much further. In practice, access to this information is restricted and is best obtained indirectly, rather than through these offices themselves. After about 50 years, though this varies state by state, records are transferred to the relevant archives where they can be consulted. Since most Jewish research focuses on periods prior to World War II, one should begin with the archives and only consult *Einwohnermeldeämter* if this fails.

There are other forms of civil registration, in many cases more accessible than the forms cited above. These include naturalization lists (before 1874 each German state was responsible for its own citizenship until the 1930's), residence requests, requests to engage in certain professions and even permission to emigrate.

Archives

While small villages are unlikely to have their own archives, most towns and regions as well as all states have archives to which public access is permitted. An alphabetical list, by town, of the principal public and private archives in Germany is given in *Taschenbuch fuer Familiengeschichtsforschung*, the basic reference work on genealogical research in Germany. A more up to date source of information on all German archives is available on the web at <http://www.unimarburg.de/archivschule/fv61.html> State and local archives are subject to state privacy laws. These are not as

rigid and a wealth of genealogical material is available there. This is particularly true since, when the Nazis destroyed so many Jewish institutions, their records ended up in city and state archives. State laws vary slightly, with information on individuals available 10-30 years after death, if the date of death is known, or 90-100 years after the date of birth when the date of death is not known. Material on Jews is often separately catalogued, and, for example, in Frankfurt/M and Hamburg, go back hundreds of years. Every archive will not have the same types of material. For example, the Hamburg archive has the list of Jews who converted to the Lutheran church going as far back as the 17th century (such lists were "requested" of all religious communities by the Nazis). However, in Berlin the equivalent material is held in the Lutheran historical archives. Finally, a recently "discovered" source of information in archives are the *Vermögungserklärungen*, or financial statements, which Jews were required to file in the 1930s.

There is one notable exception to the rule that one cannot tell what one will find in archives. This exception relates to the former DDR (East Germany) where a series of books, state by state, entitled *Quellen zur Geschichte der Juden in den Archiven der neuen Bundesländer*, lists, archive by archive, all material they hold relating to Jews. Much of this goes back several hundred years.

Libraries

German libraries are another important source of information, and these are open to non-Germans as well as Germans. The best source of information on German libraries is *Library Resources of German-Jewish Genealogy* by Angelika Ellmann-Krüger (with Edward David Luft). Also useful is the earlier *Auswahlbibliographie zur jüdischen Familienforschung vom Anfang des 19. Jahrhunderts bis zur Gegenwart (Selected Bibliography on Jewish Family Research From the Beginning of the 19th Century to the Present)* also by Ellmann-Krüger, which may appear in greatly expanded form in the near future. It includes material organized by subject, locality and family. *Arbeitsinformationen*, which is published by the Cologne library's Germania Judaica every three years, lists books, articles and other research projects, which are underway. Again, the lists are broken down by subject and locality, and one can approach the authors with respect to their research, whether or not it has been published.

For those researchers who cannot get to Germany, there are major collections of books relating to German Jews in libraries around the world. Probably the largest collections are held by the Library of Congress in Washington and the Leo Baeck Institutes in New York and London. The Wiener Library in London and Yad Vashem are other possible sources of material.

Cemeteries

Despite Nazi vandalism and the passage of time, it is estimated that there are still 2,000 Jewish cemeteries, with 600,000 gravestones, in Germany. This does not include the many cemeteries and gravestones that no longer exist but are described in printed material. One estimate has it that about 120,000 of the gravestones have been photographed, 54,000 in Baden Württemberg, 20,000 in Hamburg, 15,000 in Hesse, 10,000 in Lower Saxony, as well as scattered others. Unfortunately, there is no central listing of all cemeteries, though a partial list appeared in the December 1995 issue of *Stammbaum. Stein und Name, der jüdischen Friedhöfe in Ostdeutschland* lists all remaining Jewish cemeteries in what was East Germany. Despite its name, the Zentralarchiv zur Erforschung der Geschichte der Juden in Deutschland, located in Heidelberg, concentrates on post-World War II material, though it has extensive files on Jewish cemeteries in southwestern Germany. It does not have the staff to handle written inquiries but a list of cemeteries on which it has information is available by e-mailing <Zentralarchiv@urz.uni-Heidelberg.de>. For a list of 3,000 German cemeteries, many no longer in existence, and about 15,000 names from 43 of these cemeteries, on the Internet, see <www.jewishgen.org/cemetery/names.htm>. The Weissensee Cemetery, with its 110,000 graves, is the largest Jewish cemetery in Germany and, miraculously, its records have been preserved. They may be consulted at the cemetery.

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Access to the other Jewish cemeteries in Berlin and major German cities is also easy, though it can be more difficult in smaller towns.

Jewish Community Records

Given the history of Jews in Germany, it is not surprising that community records are scattered and, in fact, are rarely held by the current communities themselves. The situation varies city by city. For example, older community records in Frankfurt and Hamburg are held in city archives, while Berlin records are held partly in archives and partly by the community. Some *mohel* books have been published, though they may be difficult to locate. Also useful is *Jüdische Familien-Forschung (Jewish Genealogical Research)*, a magazine which was published in Berlin from 1924-1938, and which is available in major libraries outside of Germany. Articles in this magazine provided information on both communities and individual families. [For further information on this magazine, see *Stammbaum,* Issue 20, Winter 2002 and article in this issue-Editors]

In the 1920s and early 1930s the Gesamtarchiv der Deutschen Juden undoubtedly held the most important collection of material on Jewish genealogy (see *The Complete Archives of the German Jews*, compiled by Peter Landé in *Avotaynu*, Vol. IX, Spring 1993). However, the collection is now broken down in three locations and its most important component, birth, marriage and death records, is available through Mormon Family History Centers. The remaining collection consists of a hodgepodge of community records, mostly administrative, but with a few lists scattered throughout. The largest part of the collection is held in the Stiftung Neue Synagoge Berlin Centrum Judaicum, which holds Berlin death records 1822-1938 and Breslau marriage records 1817-1847. The other parts of the collection are held in Jerusalem (Central Archives for the History of the Jewish People) and New York City (Leo Baeck Institute).

The Jewish Museum in Frankfurt a/M has a small library but much larger archives that include the Brilling collection on Jewish family history, (see the article *Brilling Archives in Frankfurt Museum* by Edward David Luft with Peter Landé in *Avotaynu*, Vol. XI, No. 1, Spring 1995) which is particularly valuable for information on Silesia, Posen and East Prussia. The Zentralarchiv für Genealogie in Leipzig has an excellent collection of Jewish material, although most or all of this material has been filmed by the LDS Family History system.

Census

Unlike some other countries, such as the United States, German census records are of little interest due to Datenschutz. In most cases the only public information are statistics, i.e. the number of inhabitants in various localities, broken down in some cases by religion. The one exception to this rule is the May 1939 minorities census, available at Family History Centers. In addition to listing those Jews still resident in Germany, each listing provides information on the religious affiliation of respondents' parents and grandparents.

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Obermayer Award-2002

This year the Obermayer Award, established to recognize individuals who have made extraordinary contributions to preserving the Jewish history, culture, heritage and structures of German communities, honored the following six individuals:

Günter Boll is a 61-year-old teacher and researcher, whose scholarly work began in 1981, after he rescued rare Jewish documents and objects, from the Mackenheim synagogue in the Alsace region of France, from a burning trash site.

Gisela Bunge, an 82-year-old widow living in Gardelegen, for decades defied the Communist authorities in her town in the former East Germany in order to document and write about the history and fate of local Jews.

Olaf Ditzel has documented the Jewish history of his town of Vacha in Thuringia, a state in the former East Germany and was instrumental in rescuing a mikvah, or Jewish ritual bath, there.

Monica Kingreen, a historian and teacher, began researching the Jewish history of her town of Windecken in 1983; she has written books on German history including a biography of the 19th century Jewish painter Moritz Daniel Oppenheim.

Josef Motschmann is a 50-year-old theology teacher and marriage counselor who has researched and written about Jewish history, in particular in his region of Upper Franconia; he was instrumental in the restoration of the 18th century synagogue in Altenkunstadt am Main.

Heinrich Schreiner, a retired state bank president from Mainz, raised $2 million and organized the reconstruction of the Mainz-Weisenau synagogue that was reconsecrated in 1996.

The ceremony took place in Berlin in January 2002 on their Holocaust Memorial Day. This is the second year that individuals have been honored by the award, established by Arthur Obermayer of Boston and cosponsored by the German Jewish Community History council, the Office of the President of the Berlin Parliament and the German Jewish Special Interest Group (GerSIG). Awardees receive a small stipend.

A common theme running through the comments made by awardees focused on the hurdles they had faced in overcoming local resistance to their efforts. They also expressed the hope that the award will encourage others to carry out similar projects.

Stammbaum salutes this year's awardees and encourages readers to submit nominations in the future. For details, see <http://home.attbi.com/~obermayer/award>.

Resource Recommendation

I logged onto *The Holocaust Chronicle* web site at <www.holocaustchronicle.org>, found a good historical account, and forwarded a photo of Otto Hirsch, p. 87, to his son, Hans, a member of *Stammbaum* Advisory Committee.

This is a not-for-profit project. This web site contains every word and image that appears in the print edition of *The Holocaust Chronicle,* published by Publications International, Ltd in April 2000. The 800 pages and more than 1,800 images can be searched and viewed in a number of ways.

The book is published by Louis Weber; ISBN: 0-7853-2963-3; Library of Congress Card Number 99-067861.

George Arnstein, Washington, DC

Königsberg

By Edward David Luft, Washington, D.C., USA

The former Preußische Staatsarchiv Königsberg archival holdings are now at the Geheimes Staatsarchiv Preußischer Kulturbesitz in Berlin-Dahlem. The collection does not contain a great deal of information on individual Jews, however. See Forstreuter, Kurt, "Das Archiv Königsberg als Quelle für die allgemeine Geschichte [The Königsberg archive as a source for general history]," Freie und Hansestadt Hamburg auf Anregung des Ostdeutschen Kulturrates in Hamburg, *ed.*, *Hamburger Mittel- und Ostdeutsche Forschungen*, Hamburg: L. Appel Verlag, Vol. 6, 1967, pp. 9-35, with notes, pp. 33-35. DD732.2. H3. There are other printed sources on Königsberg. See Schüler-Springorum, Stefanie, *Die jüdische Minderheit in Königsberg/Preußen, 1871-1945* [The Jewish minority in Königsberg, Prussia, 1871-1945], Göttingen: Vandenbrouck & Ruprecht, 1996, 422 pp., including bibliography, pp. 393-416. Series: Schriftenreihe der Historischen Kommission bei der Bayerischen Akademie der Wissenschaften, No. 56, 422 pp. DS135.G4 K64 S3 1996. At New York Public Library, *PXS 97-630. Also at the Leo Baeck Institute, New York City, under the Library of Congress call number. Reviewed by Rechter, David, *German History: The Journal of the German History Society*, Norwich: The Society. At Library of Congress, WMLC L 83/9325 <Ser>; at the New York Public Library, JFL 91-169; and at the German Historical Institute, Washington, DC.

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The Persistence of Schneidemühl

By Peter Simonstein Cullman, Toronto, Canada

Pila-Glowna... Pila-Glowna... I finally read, as the slow, rattling post-war train crawled into the old railway station on that gray October afternoon. This used to be Schneidemühl, my grandfather's birthplace, a provincial town in Prussia's province of Posen, now an industrial town in Western Poland. My late mother visited here as a child occasionally from Berlin to see her paternal grandparents. But the fact that she hardly ever spoke of that side of her family had left a lacuna in my concept of that large clan that had lived here since the late 1700s.

To research my maternal ancestry and the former *kehillah* of Schneidemühl had become my obsession. Over the years I had learned just about everything there was about Schneidemühl's erstwhile Jewish population and her history and almost knew the town as if I myself had ever lived there. I had collected taped memoirs of elderly cousins and emigrants who were willing to participate in my ever-growing project. But to see the locale for myself, albeit vastly changed, a town where Hebrew hasn't been heard for sixty years, had been my aim for some time. At last, I could do some research *in situ*. This short and overdue visit had three goals: seeking architectural remnants reminiscent of the early 1900, finding old regional bith/marriage/death records in Pila's civil archives, and visiting the remains of the historic Jewish cemetery.

Remnants

An irritating acrid smell of coal fire in the air stayed with me for the time it took me to walk to the inner city, bringing back instant memories of post-war poverty. Under a moist, smog laden sky I strolled down the former Alte Bahnhofstrasse, clutching a copy of a 1939 city map. The street is of course known as ul. 14 Lutego now, plausibly named to commemorate the 14th of February 1945. That was the day the Red Army marched into the defeated, burning town, having encircled Schneidemühl completely and letting their infamous Stalin organs (rocket launchers)

complete some of the task of destroying 75% of "Festung Schneidemühl". (Or was it *beshert* that this date coincided almost to the day in 1940 with the beginning of the Reich's first round-up of 544 Jews from Schneidemühl and nearby Pommerania, after the deportations of the Stettiners?)

I then tried in vain to find amongst the very few older houses on Zeughausstrasse, now renamed ul. 1 Maja, the house where one of my mother's first cousins used to live at Nr. 7. To my surprise I noticed that several people, usually those of my own generation, whom I stopped in the street for directions still spoke German.

Very little of the old ancestral town remained. A nearly empty town in 1945, the new Polish administration swiftly rid itself of the German name Schneidemühl and renamed the town Pila once more. More than 500 years ago a small Polish community on the river Gwda had first obtained Magdeburger Stadtrecht (Magdeburg Town Law, 'nach deutschem Recht', i.e. 'municipal/home-rule rights' according to German law) and Jews had settled here permanently in the late 1500s. In the 21st century, Polish Pila had become a city of 80,000 souls, - but I soon realized that after the war the city was almost bereft of traces of its past.

Except for the railway station that remained virtually the same as in 1939, walking through its same white-tiled underpass, I found an essentially rebuilt modern town according to Communist architectural recipes, re-grown by a Polish population largely from Eastern Poland, the region annexed by the Russians at war's end.

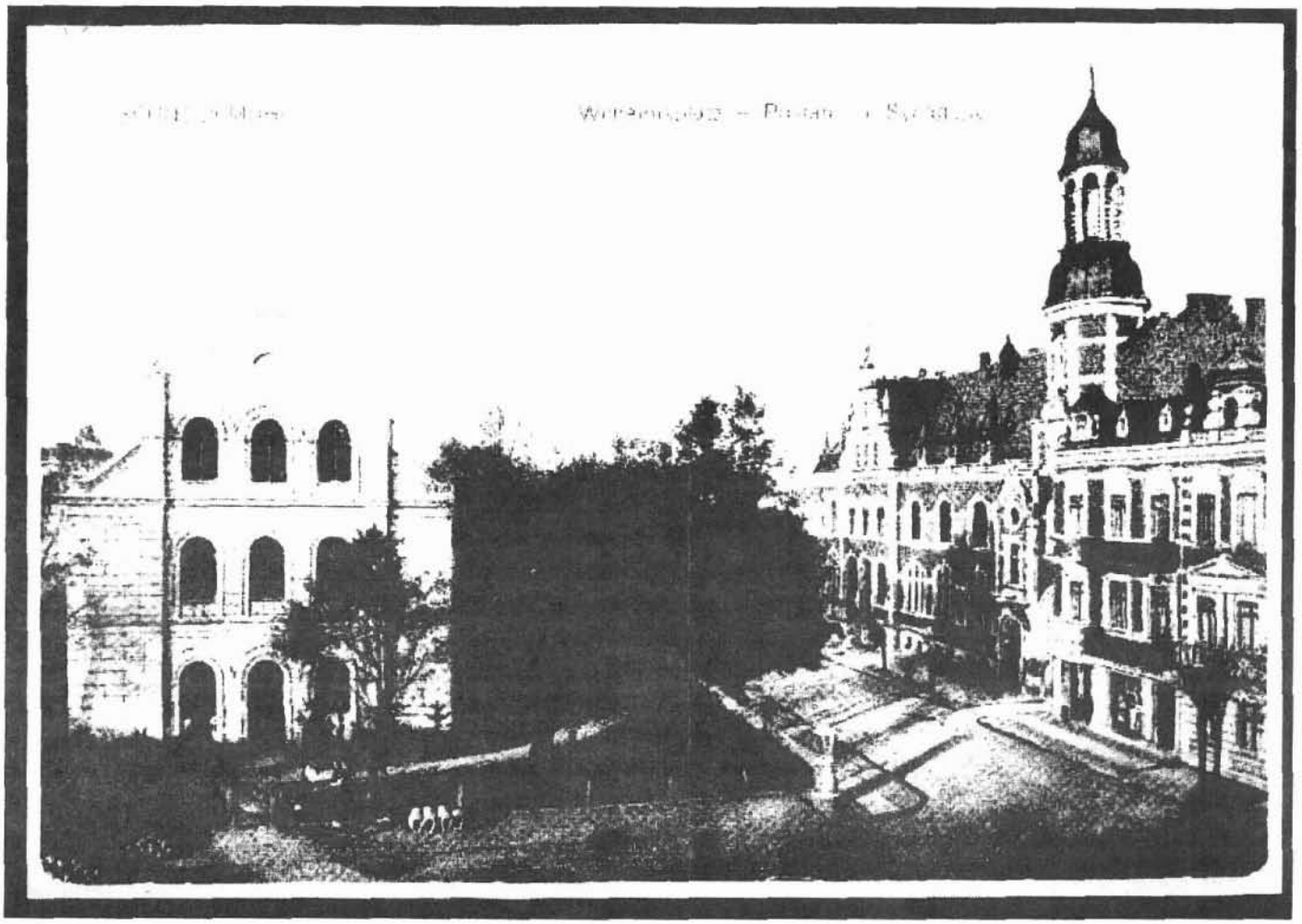
The contemporary Hotel Rodlo, a landmark of recent vintage, at the former junction of Grosse Kirchenstrasse and Brombergerstrasse, was my quarters for the next two days, overlooking countless, drab-looking concrete-slab blocks of apartments. To the chagrin of many former burghers, the hotel perched importantly on the site of an erstwhile Catholic church, for many the most precious historic landmark of the town's Polish period, dating back to the 17th century after the great fire of 1626. The remains of the church were demolished by an anti-religious Communist government in 1976.

How ironic to see that one of the more attractive postcards for sale in the hotel lobby was a photo of the synagogue, the way my grandfather must have seen it in 1900, when he left the family business for the metropolis of Berlin to marry my grandmother. Incredibly, this postcard was the only sign I was to find of a once Jewish presence in this town.

The Temple, purportedly designed by Prussia's famed architect Schinkel and completed in 1841, in the center of Jewish Wilhelmsplatz, once represented the heart of the old Judenstadt. The fact that the building was officially under historic protection didn't have the slightest value for the Brown Shirts on the 9th of November 1938 when they torched the stately, nearly 100-year-old edifice. Now, 60 years later, I walked to that site and saw that Wilhelmsplatz had totally disappeared. Apartments and stores had taken the place of the synagogue on a busy, widened commercial main street; former Grosse Kirchenstrasse, considerably widened, was part of it. The new street has more breadth than the former Wilhelmsplatz although part of the former royal post office still stands.

Both bridges over the river Gwda were new and one could see swans and ducks. Posenerstrasse, where my great grandparents had established themselves as tailors in the Gründer years after 1871, was not recognizable and had become a pedestrian mall. In the once fashionable Friedrichstrasse only one of the old houses that used to be the venison butcher, Wildhandlung Grass, remained. Around the Neuer Markt, originally laid out after a disastrous fire of 1834, everything was newly built. The odd thing is that almost all the schools had survived the war.

Next on my agenda was the District Museum, a consulate of the Polish Republic on ul. Browarna 7 in the inter-war years, a beautifully refurbished, stately old building, a reminder of German Imperial days. My curiosity had long been piqued by persistent rumors that old salvaged *parochoth* and



a Torah were part of an exhibit of 17th century life in Pila there. Alas, the (only Polish speaking) staff was unable to confirm this and, much to my disappointment, I was given to understand that the museum's exhibit was already closed for the day.

Months after my visit I made several attempts to confirm the existence of a display of Jewish artifacts by writing to the museum. Regrettably, to this day none of my letters (in Polish, German and English) yielded any replies. The rumors may well have to remain just that... Lately Pila's interesting new website in English, German, French & Polish gives a brief account of the town's history, tries to promote trade and shows several photos of old street scenes of early 1900. One of these is the old Royal Post Office, a photo also in my possession. However, to my astonishment, the other half of this photo has been erased, - namely the part that shows the stately old synagogue!

Archives

Before my visit to Pila I had written to the main archives in Warsaw (Naczelna Direkcja Archiwow Panswowych, ul. Dluga 6, 00-238 Warszawa) and obtained permission to do research in Pila's municipal archives (sub-archives of the Poznan archives). Archiwum Panstwowe w Poznaniu, Oddzial w Pile, 64-920 Pila, ul. Sniadeckich 31, Tel. 214-13-89, (the head archivist being Stefan Oziembiewski). It is a ten-minute taxi ride from Hotel Rodlo and is an unassuming gray, single-storied building positioned at right angle to the road and partially camouflaged by tall shrubbery.

Much to my surprise and delight, these archives are open to the public from 7 am - 3 pm and must rank as one of the more casual places of research I have encountered. Music and smoke-filled air added to the atmosphere as I entered. I was offered

a glass of freshly brewed coffee before my credentials were checked by a Mr. Maciej Kamienski, the youngish archivist whose fair knowledge of German made my two-day sojourn there a very pleasant one.

Opening two doors of a metal cabinet, he revealed rows of 2-ring binders, the fruit of his labors: typewritten finding-aid indexes of civil BMD records of towns in Pila's surrounding area. The cabinet contained binders with information on 92 towns, geographically roughly within a 65km radius of Pila—only 25% of which, according to *Where Once We Walked* by Mokotoff and Sack, used to have a Jewish population. (See tabulated list of towns accompanying article.) Not only were the indexes organized by name of locality and cross referenced in German & Polish, over time the perfectionist archivist had embarked on extracting thousands of family names from the original German BMD registers. Considering the common difficulty in reading the old German script, he had produced an astounding catalogue of all names that appear in the original registers—truly a labor of love and a valuable time saver for future researchers.

I was seeking records of any of my distant Gumpert and Caminer relatives who may be listed in the registers of the town of Ratzebuhr (now named Okonek), 35km NNE of Schneidemühl. Only books covering the period 1874-1898 were currently available for research in keeping with the 100-year moratorium employed in Poland's archives. Age had taken its toll on most of these original metrical books, showing signs of decay, brittle pages, mildew and water stains. A large number of books, I noticed, had a newer, smaller label affixed with the current Polish name of town, in order to camouflage the original, seemingly offending German label.

Scanning excitedly the neatly typed index pages for each year, I soon found the names of the elusive relatives.[1] A quick, casual written request to the attending archivist (to save valuable time, beware to cross your 'sevens' and hook your 'ones' when filing your order, lest your request be totally misunderstood...) for the relevant old metrical books with the original handwritten entries and, success was mine! The long sought details of seemingly lost relatives were revealed to me. If it hadn't been for the time restraint I could of course have copied down the information by hand; however, for authenticity sake I preferred to request photocopies for my later research (at a price of 75.00 Zloty per page). The archivist mentioned casually that, for 150 Zloty, officially stamped copies could also be requested by mail, providing that the exact nature of the record was stated in a letter. For any research done by the archivist a fee could be negotiated.

Cemeteries

After an exhausting eight hours examining old records at the archives, I decided to pay the Deutsch-Kroner & Schneidemühler-Heimatkreis a visit, hoping to use some of their local knowledge in my research. During prior research I had been in correspondence with these former Schneidemühlers, a small group of former (non-Jewish) Schneidemühl residents who actually maintain a permanent office in Pila. They engage in public relations to foster goodwill and do some charitable work for the remaining elderly of about forty "Aryans" who had continued to live in the city after the Polish takeover in 1945 and who now reside in an old age home.

A recently retired gentleman, still fluent in German, was soon assigned to be my guide for the afternoon to show me the remnants of yesteryear. His family had also decided to stay on at war's end.

The first site I wanted to visit was that of the Jewish cemetery, located in the center of town. Relatives had told me long ago that the Nazis had destroyed this necropolis even before the war. My old city map merely mentions the word *Begräbnisplatz* for the former cemetery. But in 1937, before a cousin emigrated with her family, she had the foresight to photograph many of our ancestors' graves in the cemetery, the final resting places of five generations of Simonsteins. Did my cousin have a premonition that her photos would one day

become the only extant records of Schneidemühl's former Jewish cemetery?

Considering the cemetery's desecration and destruction, I found it gratifying to know that the only visual witnesses of a vanished community, these few precious photographs, were passed down to me to stay in my possession. I had studied them thoroughly. They gave the unmistaken impression of a community that had cared well for their departed, a community with a fair degree of wealth, judging by the many well made gravestones evident in the photos. This densely overgrown locale with its rich vegetation around the gravesides had fir trees, tall deciduous trees and decorative shrubs, barely revealing the narrow paths separating the fields. It was perhaps this natural park-like appearance that had given this particular cemetery the tranquil atmosphere Schneidemühlers often recalled in later years when they spoke affectionately of their Gute Ort.

Yet, what I came to see was but a grassy, empty, fenced in space, reminding me of Heinz Knobloch's words, "mistrust areas of well kept lawns." Except for a few very mature poplars that once surrounded this necropolis, gone were the tall chestnut trees, the high red brick wall, the mortuary and the house of the gardener. I saw but an expanse of green, no larger than a soccer field, bordering a nursery school of recent construction and a parking lot with a police station (that once used to be occupied by the Gestapo) on one side, facing the former Karlgasse and Küddow Promenade on the other sides. (Former residents of Schneidemühl who visited the area in the 1970s and 1980s had come away with macabre tales of bones being dug up (and buried again) from time to time during building activities on portions of what used to be the cemetery, adjacent to the buildings.) No *mazevah*, no marker with even the faintest inscription could be seen. I experienced the loss of historical significance by the absence of even one epitaph as a written source that would be irrefutable evidence that a Jewish community had existed and flourished here for several hundred years.

My guide engaged one of the passers-by in a conversation, a Polish man in his 50s. When questioned about the history of the place, the man insistently remembered that there still used to be a few gravestones left lying in the grounds until well into the 1960s, hinting with no uncertainty as to where the ultimate culprits of the cemetery's final deletion may be sought. Current city maps make absolutely no mention of this site.

We drove on to the edge of town to Leszkow where, surrounded by lush fir and cedar, we visited what remarkably remained of the old Soldaten Friedhof, created during the Great War. This fenced-in necropolis was initially built for the 17,000 soldiers of WW I who had died in the huge POW camp here, a large number of prisoners had Jewish burials. Several impressive monuments paid tribute to the valor of countless soldiers of a variety of nationalities. Surprisingly, the Nazi's wrath had not reached here as a fair number of gravestones were still standing, many with Hebrew and Arabic symbols, apart from Cyrillic, Lithuanian, German and Polish inscriptions. A second military cemetery was built here after WW II for Soviet and Polish soldiers as well as some civilians who found their

In the Archives

Indexed towns with a pre-WW II Jewish population, whose civil BMD records can be found at Archiwum Panstwowe w Poznaniu, Oddzial w Pile, 64-920 Pila, ul. Sniadeckich 31, Tel. 214-13-89 Poland:

German	Polish
Budsin	Budzin
Czarnikau	Czarnkow
Deutsch Krone	Walcz
Filehne	Wielen
Flatow	Zlotow
Gollantsch	Golancz
Kolmar	Chodziez
Krojanke	Krajenka
Landek	Ledyczek
Lobsens	Lobzenica
Lubasch	Lubacz
Margonin	Margonin
Osyetsk	Osiek
Ratzebuhr	Okonek
Ritschenwald	Ryczywol
Samotchin	Szamocin
Schneidemühl	Pila
Schönlanke	Trzianka
Usch	Ujscie
Wirsitz	Wyrzysk
Wongrowitz	Wagrowiec
Wronke	Wronki

last resting place here.

Conclusions

The following day when I left Pila for further research in Berlin, I admitted to myself that although my visit had saddened me, it had also laid some ghosts to rest and had enriched me as well. The visit had given me a measure of closure and much food for thought. Evidently, by the end of the 20th century two generations of modern Pila's citizens have grown up here, having most likely no knowledge of their city's erstwhile Jewish history, their Temple and Judenfriedhof.

But most of all, the short sojourn had added further material not only for my family research but also for my book in progress, "Schneidemühl: A Jewish Chronicle, Memorial to a destroyed 400-year-old community in West Prussia."

Endnotes

1. See my article *Twelve Steps From the Past to the Present in Avotaynu*, Vol. XVI, No. 4, Winter 2000, pp. 33-36. See also my article *Evidence: The Fate of the Last Jews of Schneidemühl* in *Stammbaum*, Issue 19, Summer 2001, pp. 1,10-14.

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Peter Cullman was born in Berlin; he and his family survived the Nazi years in Germany by using false papers. For the past 40 years he had been a goldsmith and jewelry designer in what is now a family business. His (serious) family research began in the early 1980s.
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In the last issue of Stammbaum, we focused several articles about the refugees in Shanghai. Since that issue appeared we have received some additional items concerning that topic: **Shanghai HIAS Lists** by Peter Nash, **Max and Rosa: Given Names of Shanghai Refugees** by Christiane Hoss, and a letter to the editors by Ron Lewinson Berenson. We hope you find these supplementary items helpful and as interesting as we did.—Editors

Shanghai HIAS Lists

By Peter Nash, Sydney, Australia

The *Central Information Bureau for Jewish War Sufferers in the Far East* was founded in 1917 by Sam Mason, a special delegate sent by the Hebrew Immigrant Aid Society (better known as HIAS) in New York. Its function was to deal with the problems of refugees attempting to reach America (and other countries) from the Far East. The main office was established in Harbin, but branches were also set up in Yokohama, Japan and Vladivostock on the eastern seaboard of the Soviet Union.

Though the Bureau continued to deal with the problems of victims of the 1914-1918 First World War until the late 1920's, it changed its official name *to The Far Eastern Central Information Bureau* in 1923 and took its cable address "DALJEWCIB" which became the organization's name in everyday use. At this time Meir Birman became involved in the Bureau's work and was to manage it until its dissolution some 25 years later.

Connected with HIAS since 1918, the Bureau worked in very close co-operation with the umbrella Jewish refugee organization HICEM (the amalgamation of HIAS, JCA and the Emigdirect organization of Berlin). From 1938, the numbers of German, Austrian and other central European Jews, including Polish and Czechoslovakians, requesting asylum grew drastically. With the Japanese occupation of northern China in the early 1930's, the situation of the Jews in Harbin deteriorated until, in September 1939, the Bureau moved its head office to Shanghai. At that time Shanghai remained one of the few places that refugees could enter without a visa.

Throughout 1939 and 1940, Jews continued to flood into Shanghai until the outbreak of the War in the Pacific. Some 18,000 Jewish refugees reached Shanghai, of which about 8,000 originated from Germany and about 4,000 from Austria. At the end of WW II in August 1945, the Bureau formed part of the worldwide chain of organizations trying to trace other Jewish refugees in order to place the Shanghai refugees in secure countries. This work continued for

a number of years after the war ended.

In July 2001 I visited the Central Archives for the History of the Jewish People (CAHJP) at the Hebrew University (Givat Ram) in Jerusalem. This followed on from CAHJP's Director Hadassah Assouline's talk at the London 2001 Jewish Genealogy Conference, "Indirect Genealogy: Unexpected Genealogical Resources at the CAHJP"[1] I was particularly interested in a collection of files acquired by the CAHJP in 1969 and stored there ever since, although some historians, notably David Kranzler, had studied them. The source of the files was The Far Eastern Jewish Central Information Bureau.

The collection contains the following (file reference numbers first):

DAL216/85.4 *Full list of Jewish refugees registered with HIAS, Shanghai: 1943, 280pp*

DAL217/85.1 *List of Jewish refugees registered with HIAS Shanghai: 07/1945*, 150pp

DAL218/84.4 *List with all particulars of the Jewish refugees in Shanghai registered with HIAS in 1945 (to the end of WW II) A to K: 1945*, 550 pp plus DAL219/84.5 *as above L to Z: 1945*, 500pp

DAL220/85.5 *Lists of refugees leaving Shanghai: 1946-1949*, 1000pp

DAL221/85.2 *Lists of refugees applying to emigrate to Australia: 21/2/47-19/5/47* 150pp

Due to time constraints I only examined the two-part list with a total of 1,050 pages. I could hardly contain my excitement when I found that the list contains fantastic genealogical data, as follows:

- Name of applicant and his/her dependents
- Marital status (for example, divorced, widowed)
- Date and town of birth
- Nationality (at the time)
- Profession
- When and from where arrived in Shanghai and how arrived (e.g. ship's name, via Siberia or Kobe, etc)
- Name and exact address of relative(s) and relationship to applicant, or friend that could sponsor immigration

On this list there are 8,528 alphabetical name order entries representing heads of households. So I estimate that together with dependents, based on eighteen names on the first sheet there are probably 16,000 to 18,000 names. Although some sheets were either missing or hopefully only out of sequence (my parents and myself included) this is substantially more household names than, for example, in the *Emigranten Adressbuch 1939* highlighted by CJES's Director, Ralph Hirsch[2], which, as he noted, does not include dependents.

The list contains many more than the nearly 14,800 names on the *Gross-Hongkew 1943-44* list described by Hirsch as the DLJ44 list. This list is on a CD-ROM appended to the book *Exil-Shanghai 1938-1947* also reviewed by Hirsch in *Stammbaum*[3]. Therefore the HIAS lists will come very close to providing all the vital genealogical data that Hirsch is still hoping to find in the missing "detailed interviews" that Joint conducted with all refugees prior to their onward migration from Shanghai.[4]

I obtained a copy **[see pages 14 & 15]** of a single page from each of the mentioned files - and one of them: *List of Refugees leaving Shanghai - 1946 to 1949*, with 1,000 pages contains under the year of emigration the family and first names and the names of countries - presumably their destination. Another list with 150 pages contains *Jewish refugees registered with HIAS Shanghai as at July 1945* and totals (at 100 per page) about 14-15,000 names together with year and place of birth.[5]

The condition and readability of the nearly 60-year-old typed sheets is generally good although they are browned off, that is acid damaged, with some frayed edges. At present the HIAS lists can only be searched at the CAHJP in Jerusalem and time must be allowed to order a file from storage, usually a day in advance of the normal hours of opening.

I also informed Valery Bazarov at HIAS New York of the existence of these lists and he was delighted with this news. I pointed out that conservation (photocopying on acid-free paper and micro-filming) has to be the urgent and prime objective for this amazing collection of genealogical data for former German, Austrian and other central European Jews. Hadassah Assouline at CAHJP agrees and is ready to assist if funding is provided (estimated to be about $ 2,000 for all the 2,630 pages). Bazarov has asked the HIAS executive management for a budget to proceed but after several months (at time of going to press) this has not eventuated.

After conservation is complete a project to make the names more easily accessible and searchable - and to maintain privacy - needs to be initiated and this could conceivably be along the lines of the outstanding volunteer efforts achieved for Jewish Records Indexing Poland.

Endnotes

1. Hadassah Assouline, *Indirect Genealogy: Unexpected Genealogical Resources at the Central Archives for the History of the Jewish People*, *Avotaynu,* Vol 17, No. 2, Summer 2001, pp. 9-10
2. Ralph B. Hirsch, *Lists of Jewish Refugees in Shanghai as a Resource for Genealogical Research*, *Stammbaum*, Issue 20, Winter 2002, pp.1-3.
3. Book review by Ralph B. Hirsch of George Armbrüster, et.al, (Editors), *Exil Shanghai 1938-1947. Jüdisches Leben in der Emigration.* Schriftenreihe des Aktiven Museums Berlin, Teetz, Verlag Hentrich & Hentrich, 2000, in *Stammbaum*, Issue 20, Winter 2002, pp. 11-13.
4. Hirsch, *Lists of Jewish Refugees*, p. 3.
5. See the author's article, *Shanghai HIAS Lists, Avotaynu*, Vol 17, No. 4, Winter 2001, p. 19 to view a sheet from the list of Jewish refugees in Shanghai with complete genealogical data.

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Peter Nash (formerly Nachemstein) is a child Holocaust survivor from Berlin and found refuge in Shanghai from 1939 to 1949. Resident in Sydney since then, he is a founding member of the Australian Jewish Genealogical Society and has researched widely the available resources for tracing the former European, Russian and Sephardic communities of China. Email: <rieken@zeta.org.au>

Dear *Stammbaum* Editors:

The winter 2002 issue was very interesting. My aunt, Cilla Tisch, who died 4 years ago at the ripe age of 98, would have enjoyed it even more. She and her husband, Willi, like others mentioned in the articles, managed to get from Berlin to Shanghai in 1939, and lived there until they joined us in Cleveland, Ohio in 1946. I still remember when they arrived. When they left Berlin I was a little 9 year old German girl, and when my father and I came to the railroad station to pick them up, I was an American teenager, so proud of having a driver's license, excited that I could drive them to our house. My pride was shattered when Aunt Cilla absolutely refused to get into the car, telling my father (her brother) that he should know better than to let a little girl drive.

Aunt Cilla told me many stories of their life in Shanghai. Uncle Willi had been a magazine publisher in Berlin, not the most useful occupation in their new situation. So they baked cakes, and sold them to other refugees. I don't know if she exaggerated, but she told me that they had such a difficult time getting ingredients, they often had to use just flour and water. Sometimes the Chinese boys who brought them the flour, after they got paid, would dump it on the ground and run. Aunt Cilla also gossiped, talking about other refugee women who made money "doing not nice things." I never did find out what those things were, but I had some ideas.

I was interested to read that W. Michael Blumenthal was in Shanghai. I wonder if my school friend, Dagmar Blumenthal, is his younger sister. I left Germany in August 1941, on the second last ship to leave Europe, so sadly most of my friends didn't survive. But I think Dagmar left before me. If anyone knows anything about her, I would love to be informed.

Stammbaum is always worth reading, even if only an occasional article has personal relevance. Keep up the good work.

Roni Lewinson Berenson
<roniell@humanism.net>

[Illustration 1 accompanying "Shanghai HIAS Lists" by Peter Nash] (best possible copy)

List of Refugees in Shanghai. to the end of the Pacific War in Sept. 1945

Name	Date	Birthplace
ABBE Siegbert	1906	Breslau
ABEL Theodor	188[illegible]	Hamburg
Abel Lilli	1886	Hamburg
ABEL Edith(Weiss)	191[illegible]	Hamburg
ABELSON Shaia	1916	Viscua/Pinna
ABIGON Nuchem	1891	Czernowitz
ABIGON David Dr.	1905	Globenila Tux.
ABIGON Martha	1913	Berlin
ADOLPHE Salomon Dr.	1904	Wilna
ABRAHAM Albrecht	1900	Altenkirchen
ABRAHAM Ida		
ABRAHAM Harry		
ABRAHAM Arthur	1899	Strelno
AB...HAM Martha	1900	Posnuke
ABRAHAM Erwin		
ABRAHAM Benno	1892	Hohensalza
ABRAHAM Flora	1876	Gleiwitz
ABRAHAM Fritz	1901	Berlin
ABRAHAM Fritz	1903	Berlin
ABRAHAM Hildegard	1909	Berlin
ABRAHAM Evelyn	1936	Berlin
ABRAHAM Georg	190[illegible]	Hamburg
ABRAHAM Marta	191[illegible]	Hamburg
ABRAHAM Stefan	193[illegible]	Hamburg
ABRAHAM Lenny	1938	Hamburg
ABRAHAM Gerhardt	1901	Beuthen
ABRAHAM Edith	1910	Berlin
ABRAHAM Jenny	1870	Laurahuette
ABRAHAM Hermann	1896	Hamburg
ABRAHAM Elisabeth	1908	Hamburg
ABRAHAM Ursy	1935	Hamburg
ABRAHAM Herbert	1919	Breslau(died 47)
ABRAHAM Horst	1917	Berlin
ABRAHAM Ilse	1921	Lobbhecuetz
ABRAHAM Hermann	1886	Lobsens
ABRAHAM Doris	1937	Berlin
ABRAHAM Kurt	1907	Koenigshuttern.
ABRAHAM Isidor	1877	Berlin(died 46)
ABRAHAM Kurt Siegf.	1899	Chemnitz
ABRAHAM Leopold	1903	Posen
ABRAHAM Erna	1896	Berlin
ABRAHAM Martha	1842	Graetz
ABRAHAM Martin	188[illegible]	Altstuednitz
ABRAHAM Sophie	1894	Koenigshuette
ABRAHAM Max	191[illegible]	Breslau
ABRAHAM Cecilie	1894	Breslau
ABRAHAM Berta	1924	Breslau
ABRAHAM Michael	1879	Berlin
ABRAHAM Gertrud	1892	Breslau
ABRAHAM Herbert	1919	Breslau
ABRAHAM Wally	1889	Hessen Westph.

Name	Date	Birthplace
ABRAHAM Siegbert	1910	Berlin
ABRAHAM Hildegard	1908	Kreuzburg
ABRAHAM Trude	1914	Wien
ABRAHAM Werner		
ABRAM Jodle	1918	Drelow/Warsaw
ABRAMCZYK Michel	1913	Ostrow
ABRAHAMOWSKY Fritz	1888	Arnswalde
ABRAHAMOWSKY Lotte	1900	Berlinchen
ABRAMOWICZ Hanna	1892	Wilna
ABRAHAMSOHN Adolf	1888	Schlochau
ABRAHAMSOHN Charlotte	1889	Baerwalde
ABRAHAMSOHN Leo	1885	Boenhof
ABRAHAMSOHN Marta	1884	Kahla
ACKERMANN Jakob	1895	Lutowiska
ACKERMANN Gerda	1907	Berlin
ACKERMANN Joachim	1937	Berlin
ACKERMANN Leo	1901	Uijpest
ACKERMANN Max	1900	"
ACKERMANN Alice	1906	Dresden
ACKERMANN Susi	1938	Wien
ACKERMANN Dolly	1938	"
ADAM Curt H.	1895	Berlin
ADAM Salomon	1881	Muskau
ADELSTEIN Richard	1883	Hadautz
ADELSTEIN Hanne	1886	"
ADLER Alfred	1917	Muenchen
ADLER David	1895	Neuhof
ADLER Betti	1909	Limburg
ADLER Desso	1890	Mainz
ADLER Cecilie	1873	Fr.Friedland
ADLER Ernst Max	1901	Nuerberg
ADLER Fernanda	1903	Klausenburg
ADLER Trude		
ADLER Franz	1897	Wien
ADLER Fritz	1895	Cosel
ADLER Fritz	1891	Urspringen
ADLER Fritz	1901	Innsbruck
ADLER Berta		
ADLER Georg	1890	Mannheim
ADLER Hans	1901	Frankfurt/M
ADLER Susanne	1909	Posen
ADLER Jose Gid.	1938	Berlin
ADLER Herbert	1909	Rudin
ADLER Vera	1911	Breslau
ADLER Hermann	1892	Wien
ADLER Ig.	1894	Brno
ADLER Paul	24 years	
ADLER Fritz	21	"
ADLER Ruth	19	"
ADLER Hildegard	1897	Guesten

[Illustration 2 accompanying "Shanghai HIAS Lists" by Peter Nash] (best possible copy)

cont.

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Uruguay

Jacobowitz	Alice
Wolff	Iwan
"	Jenny
Kraemer	Walter
"	Margot
"	Herbert
"	Fanny
Haar	Wandi

Chile

Preuss	Johanna
~~Seetheim~~	~~Julia~~
Eichberg	Thekla
"	Lotte
Todtenkopf	Harry
"	Gerda
"	Bela
"	Norbert
Rahmer	Gerhard
"	Gertrud
Braunthal	Franz
"	Margot
Goldemann	Leopold
Steingiesser	Laszlo

Mexico

Gruen	Emanuel
"	Anna
Singer	Erich
"	Eliska
"	Petr

San Domingo

Strauss	Richard
"	Alice
"	Hermann
~~Schweitzer~~	~~Jacob~~
"	~~Rose~~
"	~~Arthur~~
"	~~Helga~~
"	~~Sigmund~~
"	~~Dagobert~~
"	Simon
Behrendt	Walter
"	Wolfgang
Bronet	Chaim
"	Minia
Mazur	Victor
"	Irma
Sinai	Ernst
"	Herta
Labenski	Theodor
"	Margarete
~~Floersheim~~	~~Adolf~~
"	~~Johanna~~
"	~~Marianne~~
"	~~Harry~~
"	~~Hella~~

Colombia

Sachs Dr.	Karl
Steiner	Rudolf
Knobloch	Willy
"	Zierel
"	Meinhard
"	Lea
Lindenstrauss	Gert
Kahn	Sally

Max and Rosa: Given Names of Shanghai Refugees

By Christiane Hoss, Berlin, Germany
Translation: Joachim Hoss, Berlin, Germany

This article originally appeared in German, in Mitgliederrundbrief (Journal of Verein Aktives Museum, Berlin), No. 45, May 2001, pages 18-21—Editors

The German Foreign Ministry (Politisches Archiv des Auswärtigen Amts - PAAA)[1] has fourteen volumes of reports from Shanghai about newly arrived refugees. They contain the personal data of 5,546 persons, who arrived in Shanghai between the fall of 1938 and the late summer of 1939 and reported to the German Consulate General, as required by German law. Unfortunately, the reports made by those who arrived later cannot be found in this archive and even the 5,546 records mentioned above do not include all those who arrived between the fall of 1938 and the late summer of 1939. Many of the reports were lost, either on the way from Shanghai to Berlin or later in Berlin during the war. Reporting to the Consulate General was required of all persons age of 15 and older. Because of this, the information about children and teenagers below the age of 15 is only preserved in the rare cases where they were traveling with their own papers because they were coming to Shanghai without their parents.

A chapter I wrote about the age-structure, the families, the geographical origin and the professions of Shanghai refugees appears in the book *Exil Shanghai*. [*See Stammbaum Issue 20, Winter 2000 for a review of that book—Editors*] There was, however, not enough space to include a section about the given names of the refugees. It seems to be of some interest, though, to describe the first names in this group for the time period between 1850 (the birth year of the oldest refugee) and 1923 because these names may reflect efforts to (or not to) assimilate. An overview of common and uncommon surnames among the Shanghai refugees would also be interesting. However, the regulations of the Federal-Archives-Act (Bundesarchivgesetz) do not allow revealing family names. Only in the case of a "bank pensioner" from Vienna, who was born in 1881, will I make a partial exception, because he was the only Shanghai refugee of nobility. His name was "N. Edler von H." (Translator's note: The meaning of *Edler* is "a person of noble birth or elevated to the nobility").

In investigating the first names, I have left out persons of "German Blood" ("*Deutschblütige*") among the Shanghai refugees (most of them married to Jewish refugees and some still single, but intending to marry Jewish partners and unable to do so in Germany or Nazi-occupied Austria). It is interesting to note how many of the women of "German Blood" (7.3%) were named Maria, a name that was very uncommon among the others on the list (only 0.7% were named Maria or Marie). In Catholic regions this name was probably perceived as too Christian. I was not able to categorize some of the first names of people registered as Jewish and perhaps the readers of *Stammbaum* will be able to help me.[2]

Older Women (Born Before 1879)

Within the group of older women (151, born before 1879), the most common first name is Rosa (9), followed by Regina (6),[3] Gertrud (5), Paula/ Pauline (5), Adele, Bertha, Margarethe, Jette, Selma, Therese (4 each). Other common first names occur once or twice. The parents of a Nathalie may not have known the meaning of that name.[4] Only twelve women had Hebrew first names. Among them are only six with first names unusual among German Christians: Sara (3), Debora, Judith, and Rahel (1 each). The remaining had first names like Anna, Eva, Elisabeth or Johanna. Only six women had Yiddish first names: Gittel (2), Malka, Ricka, Sprinze, and Veilchen. Several common Yiddish names are based on the flower rose and this may be why *Rosa* is found in this group of refugees so often. Apart from these few exceptions, all the Jewish refugees had first names that were common throughout Germany

and Austria largely because they are found in the Christian Saints' Calendar.

Older Men (Born Before 1879)

Among the older men (167), the most common first names are Max (12), Julius (7),[5] Salomon (7, 3 of them in the short form Sally), Hermann, Samuel (6 each), Leopold, Ludwig (5 each), Adolf, Bernhard, Ernst, Leo, Moritz,[6] Rudolf, and Siegfried (4 each). Twenty-seven men had Hebrew first names. Of these Salomon (7), Samuel (6), Abraham (3), David (2), Isaak (1), Nathan (1) and Saul (1) were seldom used among German Christians. The remaining Hebrew first names, such as Joseph and Jakob, were also frequently used by Christians. Yiddish first names were uncommon in this group of Shanghai refugees: Heiman, Herz, Leib, Mordko, Schaje, Schulin, Wolf (1 each). Four men, however, had the English first names of George, James (2) and Harry even though they were not born in an English-speaking country. Perhaps they were called (like Harry Heine) after English-speaking business partners and friends or their parents just wanted to express the affection German/Austrian liberals had for English (and American) liberty. One Leonidas (born 1875) was born in Moscow, was probably named Leonid there and, only after moving to Berlin, chose the Greek form of that name. One additional Russian first name is Feodor but this man was born in Aachen. So, the majority have names commonly used throughout Germany and these names are found in the Christian Saints' Calendar. One name, Isidor, is mentioned twice in the calendar: once as a "Father of the Church" (Isidor of Seville) and once as the patron saint of farmers (Isidor of Madrid). Two men in this group of refugees were named Isidor. Perhaps the families did not know that the name was associated with a Father of the Church, who was known to be anti-Jewish,[7] and a patron saint of farmers. The alliteration with "Israel" may have been a factor. [Isidore actually is from the Greek, meaning "gift of Isis," the moon goddess—in the Old Testament, Abraham's father is said to have worshipped the moon and most Jewish holidays are based on a lunar calendar. — Editors]

Middle-Aged women (Born 1880-1909)

Among the middle-aged women (1368, born between 1880 and 1909) the most common first name is Margarethe/Margret (56), followed by Elsa/Else (49), Erna (48), Gertrud (43), Friederike/Frieda (41), Hilde/Hildegard (37), Rosa (36), Paula/Pauline (35), Amalie (33), Bertha (31), Helene (29), Charlotte (27) and Johanna, Katharina (26 each). One hundred and eight women had Hebrew first names. Eighty-eight of them were common ones like Martha or Elisabeth while the remaining 20 were less common (Debora, Dina, Esther, Lea, Rahel, and Zipora). Forty-eight women had Yiddish first names. Among those the different forms of Rifka (8) are the most common.[8] A Recha was, presumably, and a Sittah was certainly named after characters in the play "Nathan the Wise", by G. E. Lessing (1729-1781) that was very popular in Germany [In that work Lessing characterized Jews as real human beings rather than caricatures of Christian stereotypes-editors] In this age group there are also Polish and Hungarian first names (mostly Polish and Hungarian forms of Christian Saints' names). A woman born in Przemsyl was named Zlata.[9] Eight women, all of them born in Hungary, had Hungarian first names.[10] Their birth names too were either adapted to the Hungarian form (Weisz) or they were Hungarian names. 1203 of the women had names common throughout Germany.

Middle-Aged Men (Born 1880-1909)

Among the middle aged men (2628), as among the older men, the most common first name was Max (118). This was followed by: Friedrich/Fritz (112), Alfred (93), Ernst (81), Hans (79), Walter (74), Wilhelm/Willy (73), Josef (62), Paul, and Siegfried (61 each). Julius (54) and Bernhard (24) had lost popularity compared to the older age group. Martin (44) was more common than Moritz (33). Isidor (17) was proportionately rarer. Two hundred forty-eight men had Hebrew first names: 103 of them common ones like Josef and Michael. Among the less common, Salomon (36) is the most frequent, although it only appears twelve times in its long form. The others were named Salo or Sally. Abraham (14), Isaak/Isac (11), Chaim (8) and Nathan (7) are the next most common. The

(Continued from page 17)

name Saul only appears once in this form, a second time in its Polish form (Szol). Fifty-seven men had Yiddish first names.[11] In this age group Polish and Hungarian name forms appear among the men as well, e.g. Maurycy or Bela.[12] The remaining 2301 men had names common throughout Germany and Austria.

Young Women (Born 1910 and After)

In the group of the young women (423, born 1910 and after), the most common first name is Edith (27), followed by Hilde/Hildegard (17), Gerda (15) Margot, Elisabeth, Eva (13 each), Ingeborg, Herta (11 each). Fifty-two young women had Hebrew first names, but only two of those were uncommon ones (Rahel, Mirjam). None of the young women had Polish or Hungarian first names.. Two had Yiddish first names.[13] So there were only four women (0.94%) who had first names that made them recognizable as Jewish.

Young Men (Born 1910 and After)

Among the young men (653), the most common first name is Heinrich/Heinz (50), followed by Friedrich/Fritz (39), Kurt (36), Max (21), Erich, Ernst (20 each), Gerhard/Gerd, Günter (18 each), Walter, Werner (16 each). There are proportionately fewer Hebrew first names (30) in this group too. Among those Hebrew names uncommon among German Christians, only Salomon (6, 4 of them Sally) is found. Siegfried (6), Julius (7) and Moritz (3) are also rare in this group. Isidor does not appear in this group nor are there any Polish or Hungarian name forms. Among the young men, only 19 (3%), if you include Julius and Moritz, had a first name that others considered "Jewish" and only the 6 men called Salomon/Sally (0.94%) had a name that really is a Jewish one.

With the given names of the Shanghai Refugees, you can very easily trace the process of assimilation. But even so, some names, because of their association with the core of Christian beliefs, are uncommon among the refugees (such as Maria) or are not found at all (such as Christian, Christine/ Christiane).

Max and Rosa, Margarethe and Fritz, Edith and Heinz: Those were the most common first names among the Shanghai Refugees.

The first verse of Erich Fried's poem, *Diese Toten*, seems appropriate.

„Hört auf, sie immer Miriam	Stop calling them always Miriam
Und Rachel und Sulamith	And Rachel and Sulamith
Und Aron und David zu nennen	And Aron and David
In euren Trauerworten!	In your words of mourning!
Sie haben auch Anna geheißen	They were also called Anna
Und Maria und Margarethe	And Maria and Margarethe
Und Helmut und Siegfried:	And Helmut and Siegfried
Sie haben geheißen, wie ihr heißt."	Their names were your names.

In spite of difficult circumstances, many of the Shanghai Refugees survived. Many of those who came to Shanghai as children, young adults, or who were born there, are still alive. Five years ago some of them founded the Shanghai Group within the Organization of the Active Museum (Verein Aktives Museum, Berlin) and told us their life stories. The 1997 Berlin exhibition "Leben im Wartesaal", Exil in Shanghai 1938-1947 ("Life in the Waiting Room") was assembled from their documents, photos and personal objects. Without them, the book *Exil Shanghai* would not have been possible. We wish to express our gratitude to Martin Beutler, Renate Guschke, Peter Konicki, Bernd Kurzweg, Sonja Mühlberger, Genia Nobel (deceased 1999) and Günter Nobel.

Endnotes

1. Referat Deutschland, Jüdische Emigranten in Shanghai, Pässe, R 98713-98725 and R 99631, Pass für Juden in China (this volume

contains nothing but registrations from Shanghai). The volumes are available on microfiche.

2. Female names: Jodviza, Roehe, Tyle, Walia, Witja, Zisha. Male names: Jonelt, Manie, Miksa, Oisie, Usher.

3. Possibly chosen as a translation of Malka/e.

4. "Natalis dies" – meaning birthday of Jesus (Christmas).

5. Perhaps chosen because of the similarity to Joe, which was the respective Hebrew given name. I do not know of a Hebrew equivalent to "Max."

6. Perhaps Moritz was chosen because of the similarity to Moses. The name was soon thought of as "Jewish". For example, a respected Jew in Berlin, who had changed his first name from "Moritz" to "Max" made himself the target of the ridicule he wanted to avoid: From then on he was only called "Max and Moritz" (after the German comic tale by Wilhelm Busch).

7. In spite of this or perhaps ignoring the implications, Isidore of Seville was chosen by the Vatican to be the patron saint of the Internet.

8. Beila, Chaje, Chane, Dvore, Ettel, Freide, Frimmet, Gittel, Kajle, Malke, Nachla, Pesie, Rechel, Rifka, Riza, Ruchel, Scheindl, Schewa, Sime – some appearing multiple times. Some of these names are Hebrew names; but in the form given here I classified them among the Yiddish names.

9. I do not know whether this is a common name in Poland, I would assume it is not since I have never encountered it there. It seems to me to be a translation of Golda/e.

10. Etel, Ilka, Irlan, Jolan.

11. Beer, Benaja, Berl, Binem, Elkan, Feiwel, Hersch, Herz, Heyman, Ine, Itzig, Jadik, Jankiel, Josel, Kalman, Lazar, Leib, Liebmann, Mayer, Mendel, Moisiej, Nachim, Pinkas, Schmul, Schulin, Singel, Symche, Wolf – some appearing multiple times. Many are of Hebrew origin, but in the form given here, I classified them among the Yiddish names. I believe that in this age group, the name "Wolf" belongs among the Yiddish names because here, in contrast to the group of the young men, the name "Wolfgang" does not appear.

12. As well as the Polish name Henryk and the Hungarian names Elemer, Geza, Lajos, Zoltan.

13. Risa, Tauby.

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Christiane Hoss, a historian, works for the Aktives Museum, Berlin; she was previously General Secretary, Cologne Council of Christians and Jews. Actively involved in various exhibitions [e.g. 1945: Whereto now? Exile and Return (1995), Life in the Waiting Room, Exile in Shanghai (1997) and Haymatloz, Exile in Turkey (2000)], she has published articles in exhibition catalogues and in the book Exile Shanghai. Her son, Joachim, is studying to be an interpreter for English and Japanese.

E-mail: <Aktivesmuseum@aol.com>

SOME BOOKS ABOUT NAMES

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Diamant, Anita. *The New Jewish Baby Book—Names, Ceremonies & Customs—A Guide for Today's Families.* Woodstock, VT: Jewish Lights Publishing, 1994.

Gorr, Rabbi Shmuel. *Jewish Personal Names—Their Origins, Derivation and Diminutive Forms.* Teaneck, NJ: Avotaynu, Inc., 1992.

Kaganoff, Benzion. *A Dictionary of Jewish Names and Their History.* Northvale, NJ: Jason Aronson, 1996.

Kolatch, Alfred. *The Complete Dictionary of English and Hebrew First Names.* Middle Village, NY: Jonathan David, 1984.

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Shir Sidi, Smadar. *The Complete Book of Hebrew Baby Names.* New York, NY: HarperCollins, 1989.

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Wolff, Egon and Frieda. *Dictionário Biográfico I & II—Judaizantes e Judeus No Brasil 1500-1808.* Rio de Janeiro, Brazil: Instituto Histórico e Geográfico Brasileiro, 1986.

Special Interest Group updates

GerSig Update

By John Lowens, Moderator

We now have 864 members. New members are encouraged to send an "Intro" message listing names/localities they are researching. We are attempting to make it easier for those who search the site to find data of special interest in messages. Two methods now used to do that are: Subject Line flags (e.g. INTRO and SITE CITE) and insertion of key words in messages. We have added historic maps and other items to most of the Resources pages. Our searchable archives are one of the most valuable databases created by the GerSig organization. The *Aufbau* Indexing Project has finished indexing all back issues available in paper and the project leaders are seeking funding for making pages from microfilmed back issues available for indexers. For further information, contact: <GerSig@aol.com>. Website: http://www.jewishgen.org/GerSIG/email.htm.

BohMor SIG Update

By E. Randol Schoenberg, Moderator

Now in its second year, the BohMor SIG, covering present-day Czech Republic and Austria, has over 450 members. Our ever-expanding website includes: Getting Started With Czech-Jewish Genealogy (includes numerous examples, links and contact addresses); Beginner's Guide to Austrian-Jewish Genealogy (with numerous examples, links, contact addresses and links for Holocaust-related research); GemeindeView (a web-based encyclopedia commemorating all the Jewish communities once existing in Bohemia-Moravia); and the Wall of the Historically Noteworthy (honoring notable Jews with ancestry in BohMor region including Rabbi Loew, David Gans, Freud, Mahler, Schoenberg, Kafka, Wittgenstein and Brandeis). We have begun an exciting project to translate and publish on the Internet Hugo Gold's valuable books from the 1920s and 1930s on the Jewish Communities of Bohemia and Moravia. For further information contact: <bohmor@hotmail.com>. Website: http://www.jewishgen.org/bohmor.

German Reparations and the Jewish World

By Carol Davidson Baird, Solana Beach, CA, USA

My parents received reparations from Germany from the early 1950's until their deaths in the middle 1990's. My father was invited to his hometown of Stuttgart for a 2 week all-expense paid reunion of former Jewish residents of the city. Our family has been involved in the restoration and rededication of my grandmother's hometown synagogue. All this has been part of the Federal Republic of Germany's reparation, restitution and indemnification program, summing up at over $70 billion so far.

There is now a reference book on the subject called: ***German Reparations and the Jewish World—A History of the Claims Conference***, Second Edition, by Ronald W. Zweig; Portland, OR: Frank Cass Publishers, 2001.

Aside from the abundantly footnoted pages, there is a biography appendix listing some noted Germans and others involved in the German reparation process: ASHKANASY, Maurice; BAECK, Rabbi Leo; BARON, Salo; BAROU, Noah; BECKELMAN, Moses; BLAUSTEIN, Jacob; BRAUNSHVIG, Jules; BRONFMAN, Samuel; CALLMAN, Rudolph; D'AVIGDOR GOLDSMID, Sir Henry Joseph; EFROS, Israel; EINFELD, Sydney; FERENCZ, Benjamin; GLUECK, Nelson; GOLDMAN, Frank; GOLDMANN, Nahum; GOLDSTEIN, Israel; HABER, Samuel; HANDLIN, Oscar; HELD, Adolph; HEVESI, Eugene; HOROWITZ, David; JANNER, Barnett; JORDAN, Charles; JOSEPH, Henry Oscar; JOSEPHTHAL, Giora; KAGAN, Saul; KAPRALIK, Charles; KARLIKOW, Abraham; KATZENSTEIN, Ernst; KLUTZNIK, Philip; LEAVITT, Moses; LEWIN, Rabbi Dr. Isaac; LOOKSTEIN, Rabbi Joseph; MOSES, Siegfried; POLIER, Shad; ROTHSCHILD, Baron Guy de; SACHAR, Abraham; SCHWARTZ, Joseph; SEGAL, Simon; SLAWSON, John.

The book is based on archival sources and this second edition focuses on the restitution process from the perspective of 50 years later. Readers will find this book an illuminating history of the German claims conference and German-Jewish relations.

22nd IAJGS International Conference on Jewish Genealogy
August 4-9th, 2002, Toronto, Canada
www.jgstoronto2002.ca

If you have not yet registered for this exciting conference, you should so that you can join Gersig at our luncheon in the conference hotel on Monday, August 5, 2002 from 12:30 to 2:00 p.m. The cost is CAN $30.00 (U.S.$20.00) for a vegetarian lunch. This includes tax and tip. The program at the luncheon will be organized by Gersig. Please refer regularly to the conference website to find registration forms for the luncheon, although those without computers will be able to register via 'snailmail.' Hope to see you then.

Selected On-Line Genealogy Resources

Genealogy research continues to be transformed by on-line resources. Here we list just a sampling - we know you will find these relevant for your research if you haven't already checked them out. And, even if you have looked at them before, be sure to check again because they are all periodically updated with new information/data.

The following (and much much more) can be found at: **www.jewishgen.org**

- Aufbau Survivors Lists
- Family Tree of the Jewish People (FTJP)
- Genealogical Resources for German-Jewish Ancestry
- German Jews at Stutthof Concentration Camp
- Germans, Swiss and Austrians Deported from France
- Getting Started with Czech-Jewish Genealogy
- Given Names Data Bases
- Guide to Austrian-Jewish Genealogy, A JewishGen InfoFile
- Index of 1890 New York Immigrants from Austria, Poland and Galicia
- Jewish Families of Northern Germany
- JewishGen Discussion Group Archives
- JewishGen Family Finder (JGFF)
- Jewishgen Holocaust Database
- Resources for Jewish Genealogical Research in the former Prussian Province of Posen (Poznan, Poland)
- West Prussia 1812 Citizenship
- Westphalian Jews and the Holocaust
- Yizkor Book Necrology Database

Just a few other web resources:

- Avotaynu: http:www.avotaynu.com/
- Ellis Island Database: http://www.ellisisland.org
- Hamburg Departure Lists: http://www.hamburg.de/LinkToYour Roots/enblish/start.htm
- Jewishweb Index Site: http://www.jewishwebindex.com/main.html
- LDS FamilySearch: http://www.familysearch.org
- NARA Immigrant and Passenger Arrivals: http://www.nara.gov/nara/
- US Holocaust Memorial Museum: http://www.ushmm.org/
- Yad Vashem: http://www.yadvashem.org.il/

Book Review

By Schelly Talalay Dardashti, Jerusalem, Israel

Emily C. Rose, *Portraits of Our Past, Jews of the German Countryside.* Philadelphia: Jewish Publication Society of Philadelphia, 2001 <http://www.jewishpub.org> 372 pages, Maps, Family Trees, Photos, Selected Bibliography, Index; ISBN 0-8276-0706-7. To find out more: see <http://www.portraitsofour past.com>

This review originally appeared in City Lights/Jerusalem Post, 15 October 2001. It is reprinted here with the reviewer's permission—Editors.

Some genealogists look merely for names and dates, others take family facts and incorporate them into the milieu in which their ancestors lived: socioeconomic, political, historical and geographical. Emily Rose has done just this in her meticulously researched and detailed look at the lost culture of Jews in rural southern Germany, *Portraits of Our Past: Jews of the German Countryside.*

In 1857, Emily's ancestors emigrated from southern Germany to Illinois and Iowa, in America's Midwest. She grew up seeing two large oil portraits in her grandfather's New York City home. "I had never asked about the portraits, and no one in the family had ever told me anything about them," she says. "I never knew how important they would become to me."

Emily began her research in 1992, with several pages of a handwritten German family register brought to the US by a relative. "With help, I could read 'Berlizheimer,' a name I knew and 'Gundelfinger,' a name I had never heard before." She could also decipher the village name, Mühringen, at the top of the page. No one had ever mentioned the village; no one had any stories about the place. "I only knew my ancestors had come to America 'early'."

In 1994, Emily and her husband traveled to Germany; she brought along the register pages, but believed no information would exist due to wartime destruction. On her own for some weeks, while her husband was taking a German course, Emily rented a car and drove south a few hours from Frankfurt to her ancestral village, Mühringen. The only word she knew in German was *Jude* (Jew).

Expecting narrow dark streets, she discovered a rural German village, bright with flowers. "I felt an instantaneous emotional connection," she says. She found Berlizheimer graves in a hillside cemetery in the woods. More than 850 headstones were shaded by old trees; burials had begun there in 1600. Because it was hidden from view, it escaped wartime desecration. The former synagogue site was marked by a plaque. She found one of the houses where an ancestor had lived and worked and, in the former Jewish elementary school's basement, the 19th century *mikveh* (ritual bath) was continuing to fill with water from an underground spring. Emily saw shallow stone chiseling on some of the right-hand doorposts of old buildings, outlining the traditional shapes of long-gone mezuzot. She looked again at the handwritten pages, and found her great-great-grandmother Gundelfinger's village, Michelbach an der Lücke. She visited and found a cemetery, desecrated during the war but restored afterward. The synagogue had been restored as a museum in the 1980s.

Her past was hidden in papers she couldn't read. Now Emily wanted to know everything about her family. She photocopied documents that might provide information. Fortunately, the rural village and town archives survived the war. Documents in regional and state archives were moved to safe locations during the war, and survived. Emily found that the archives' staff was very helpful, assisted in translation and referrals to other experts. They were interested in meeting the descendant of families known to have lived there, and "all the Germans who had helped me were very proud when the book was published."

Emily copied official family registers, tax and property informa-

tion, emigration applications, government documents about Jewish communities and documents mentioning her family. "I made so many copies, I kept on breaking their machine," she says. She could just about decipher her family names in the stacks of registers and documents, and discovered her ancestors' German or Hebrew signatures. "I felt my history was coming alive," she says, overwhelmed by the quantity of documents she had found.

Another fortunate situation was that German historians and archivists had begun to publish local and regional history books about the Jews. Much to her surprise, several mentioned "her families." She contacted the writers and other experts who shared their knowledge. One historian translated a document, "Joseph David Berlizheimer took over the house previously owned by Moises Kaz in Rottweil."

"The name Moises Kaz leaped from the page," she said, remembering the name from the register, and believing he was her great-great-great-great-grandfather. Since Rottweil was only 45 minutes south of Mühringen, off she went. The town archives director showed Emily the large houses that Kaz and his descendants had bought in the 19th century, and where the Jews worshipped in an upper floor synagogue.

Emily and her husband returned to the US that first year and she stared at the stacks of documents in frustration: "My history was in them, but I couldn't read a word." Elderly non-Jewish Germans in her area helped to translate the old German script.

A word here and there, a date, a name - each added to the picture.

Emily realized that the years she had spent traveling had enabled her to decipher languages. Teaching English as a second language and adult literacy had given her tools to learn to read the old script. It also helped that she had studied French through college and had become fluent in Spanish. From 1994-1999, Emily spent two months each summer in Germany discovering her heritage and the lost world of rural German Jews centering on present-day Germany's southwestern region, called the Kingdom of Württemberg in the 18th-19th centuries. Each year, she was better equipped for serious research. She had learned to read the old German, could identify more documents and copied thousands of pages of original documents. Emily saw more than just the family's story. Her ancestors had begun to tell the story of the region's rural Jews. She sought out descendants of the Berlizheimer, Gundelfinger and Kaz families. She eventually interviewed in person or by phone 20 distant cousins who had fled 1930s Germany, who provided details about daily life in the early 20th century.

By 1997, she could even more easily read the old German, and extended her search to the lives and descendants of daughters and wives of her ancestors. She traced their marriages, families and business networks throughout the region. An exciting discovery was a small collection of centuries-old papers stored in the Michelbach synagogue's attic genizah. Discovered by chance during the building's restoration, the workmen had no idea what they were and threw them away. The village mayor fortunately recovered some of them.

"The yellowed fragments of the past brought me full circle," writes Emily, connecting her past with the present. From 1994-1999, she eventually located 2,600 documents in Württemberg archives, some with only a line or two of relevant information, some with hundreds of pages. She read 1,600 books in English and German. Materials had to be laboriously translated from Judeo-German, Hebrew and German, and about 30 people helped to translate the materials.

This is the first book describing the experience of Jews living in the Germany countryside, although a growing number of books have recently appeared on Eastern European shtetl life and life in Central European cities. Her hope is that non-German Jews will read what she calls "a textbook study," so they can learn about others' histories.

Beginning with the marriage of Joseph David Berlizheimer, 36, and Gustel Kaz, 17, in 1797 Muhringen, Emily's research

takes the reader through the details of everyday life, of historical events, filling in with Jewish history and tradition as it impacted her ancestors, as well as the history of the Black Forest district encompassing the villages and towns around Mühringen and Rottweil.

She discovered that "Jew Baruch" was the first documented Jewish inhabitant of Mühringen and lived there as early as 1579, and that those paintings on the wall in New York were of her great-great-great-grandparents Joseph David and Gustel in their later years. Joseph David and his parents, David and Nanette, were permitted to settle in Muhringen during the early or middle 18th century, probably coming from the village of Markt Berolzheim where there was a Jewish community in the early 18th century. Gustel's grandfather Leopold (Lüw) Kaz and his wife Karoline settled in Mühringen before 1766. Their son Moises (Emily's great-great-great-great-grandfather) married in 1779 when he was 29 to Sara, 14, the daughter of Mayer Samuel.

[The book was first published (1999) in German-*Editors*] The English translation of the German edition is *When Moises Kaz Saved his Town from Napoleon*, and recounts a 1799 event in Rottweil when Kaz, a prominent businessman, saved the town from destruction by Napoleon's troops. They demanded money instead of goods, but the town's treasury was empty. The town leaders turned to Kaz and said, "We need someone who will buy the silver from the churches, convents and guilds. We also need the money immediately." Kaz undertook to sell the treasure; the revenue was enough for the troops and the town was saved.

Readers who might wonder if Berlizheimer is somehow related to the founder of the Berlitz language schools worldwide, need wonder no longer. Emily's research has determined that Maximilian Delphinus Berlitz was indeed David Berlizheimer, son of cantor-teacher Leopold Berlizheimer. The story is in the book, with more information at the websites below.

An excellent chapter on traditional Jewish life in the villages and small towns provides interesting information and local details of social and religious life.

And the final chapter, a "Blueprint for Researchers," is important for all researchers of German families. Emily's work took years to accomplish, and knowledge of precise research techniques would have saved her "many hours of frustration." She notes how files are organized, whether information may be found in additional archives, or if a particular group of records has been microfilmed and where they are available. Village, town, county and state archives and libraries are covered.

A notes chapter and a bibliography complete the book, which offers more than 75 photographs, maps, drawings, [and] documents.

Many additional families are mentioned, a boon for researchers of the area, particularly when one realizes that 54 Jewish communities and 32 religious elementary schools functioned in 1871 in Württemberg.

Portraits of Our Past is a unique example of how a simple genealogical research project developed into the social history of a lost community and culture.

A European history honors graduate of Wheaton College (Massachusetts, US), Emily traveled across Europe and Asia to India for several years. She lived for 10 years in Lima, Peru, teaching adult Spanish literacy and forming a cottage weaving industry for the Andean people. She and her husband live in Naples, Florida.

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Book Review

Reviewed by George Arnstein, Washington, DC

Walter Laqueur, *Generation Exodus, The Fate of Young Jewish Refugees from Nazi Germany.* Brandeis University Press, 2001. xvii+345 pp. ISBN 1584651067, $ 29.95.

Where I thought this would be an interesting book, I found it almost overwhelming – a thorough account of what happened to my generation, the "second generation," defined as those born between 1914 and 1928, as told by a skilled historian, also a member of this cohort. The "first generation," (mostly) men, not all as famous as Sigmund Freud and Bruno Walter, are included only peripherally; often not in the generous name index. The author's focus clearly is on those whose education was interrupted and whose careers, if any, began in exile, mostly in their new homelands.

He makes sensible distinctions between the younger half, who learned a new language usually without an accent, and the older migrants who had rather clearer recollections of their early years in Germany. He emphasizes that generalizations are difficult, even impossible: The majority was secular and middle-class, was headed for the professions (if the record of their parents may be taken as an indicator), suffered from interrupted education and inchoate careers, and still was successful in the many places where they landed.

Laqueur estimates that there were about 80,000 of us in Germany and Austria, that about three fourths escaped in time, despite the barriers to emigration. In fact he explains insightfully not only political barriers, but also children who wanted to look after older family members, parents who misjudged political events, and the perennial problem of money—whether it was fear of living and making a living in an unknown country, or the need to bribe a consular officer to issue a visa.

Major sections deal with resistance and escape, the role of Jewish education and Zionism, without skipping over the occasional decent German, or the few Jewish collaborators with the Gestapo. When he deals with collaborators or an occasional Communist, he sometimes fails to identify them by name. His focus is on successful new lives - and the evidence abounds.

The half-title of the book - "The Fate..." - is neutral; the content, admittedly deals more with positive outcomes, to the point where Laqueur makes me feel proud to be a minor, unmentioned part of this generation.

At least three times he notes that he was unable (he sounds just a bit defensive) to make use of all the evidence, that each life—and death—is different, that this exodus of emigrants has produced arguably more memoirs, autobiographies and other accounts, than any other, leaving the historian the task of selection from this plethora. He acknowledges many sources, including the Leo Baeck Institute in New York City and its archivist, Frank Mecklenburg.

His conclusion, clearly stated, is that so many fates, indeed nearly all, were a matter of luck, coincidence, chance. To a lesser extent they depended on having good contacts, preferably wealthy family members, preferably abroad. He illustrates this, throughout, with examples, almost invariably by name. He cites successful scientists, persons (mostly men) in public life, in addition to those who died, whether in German death camps or after being caught while living as a "U-boat," i.e. submerged within Germany with false papers. While death obviously and unfortunately looms large, he also refers to those who survived, sometimes in unexpected places, as he deals with Shanghai, Mauritius, India. Or those who returned to Germany, with few good experiences in the former East Germany.

That's where the book is most

(Continued from page 25)
impressive. He devotes sections, sometimes chapters, to immigrants to the Soviet Union (mostly a bad experience), the United Kingdom (not so good), Canada, Australia, several Latin American countries, Israel and, par excellence, the United States. His evidence is exhaustive as he cites from the books, memoirs, and articles of a generation, which arguably has generated more printed material than any other. Laqueur and his research assistants seem to have read it all, reflected in an impressive bibliographic essay, useful and informative. Modestly it suggests that a definitive account of this "second generation" is yet to be written.

The short glossary may be more helpful to non-American readers who are not likely to need an entry for the G. I. Bill of Rights (cited approvingly on several pages as making possible so many careers of the "second generation.")

In fact his coverage is sweeping and quite comprehensive. He discusses resistance to the Nazis. I was impressed that he included the tragic end of Helmut Hirsch (whom I knew as a family member in Stuttgart) who was betrayed when he was caught trying to sneak a bomb onto the grounds of the Nazi party rally in Nuremberg on 4 June 1937. He was beheaded.

Similarly, Laqueur focuses on several training centers in Germany in the thirties that sought to prepare future farmers. He draws on the newsletters circulated by the alumni of the Gross Breesen training farm, even cites the Herrlingen school.

Other sections are devoted to name changes, conversions, and other forms of assimilation or adaption. His presentation is sympathetic, based on a realistic appraisal of conditions, neither accusatory nor patronizing, as in his short account of Madeleine Albright née Korbel, or the wartime Allied soldiers who anticipated what might happen to them should they be captured by the Germans.

He points out that the older "half" of the second generation often had to leave school early to go to work, typically served in the wartime armed forces, then benefited, in the U.S., from the G.I. Bill. He also notes how women tended to wind up in less professional endeavors, then warns, once again, that generalizations are hazardous, given the variety of experiences in places which range from Shanghai to Buenos Aires. He does refer to "the eternal Jewish optimism."

His emphasis is on scientists and public life: "It is exceedingly difficult to trace, for instance, the fate of the young refugees who went into business in the 1940's, working their way up the ladder. It is somewhat easier to follow the career of smaller, more clearly defined groups - those who chose a university career, for instance, or... the foreign service of the United States... [S]cientists were in far greater demand than their colleagues in the humanities and social sciences."

Written in English, the book was first published, in translation, in 2000 in Germany under the title *Geboren in Deutschland (Born in Germany).* This title is slightly misleading because the scope covers German-language areas like the Czech Republic. We now have an American edition. The focus is on the second generation, so thoroughly that I can recommend it most strongly, even though, of necessity, Laqueur, born in Breslau (today Wroclaw in Poland) in 1921, cannot offer a portrait of his generation. As he wrote in what is almost the only autobiographical reference: "The role of accident in survival was often crucial. That I was able to leave Germany...on the eve of Kristallnacht...depended on a number of paradoxical accidents, stranger than fiction."

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Book Review

Reviewed by Michael Bernet, New Rochelle, NY, USA

Alexander Beider, *A Dictionary of Ashkenazic Given Names: Their Origins, Structure, Pronunciation, and Migrations*. Avotaynu, Inc. Bergenfield, NJ 2001. ISBN 1-886223-12-2. 682 pp. plus xliii, $85.

This is a giant of a book. It weighs in at 4lbs 14ozs (2.2 kg), contains a total of 725 pages of dense text each measuring 8½ x 11 inches, and lists 16,000 spellings and variants of 740 "root" names of Ashkenazi Jewry.

No less a giant is the author, Alexander Beider, a native of Moscow, less than 40 years old. He is more-or-less self-taught in matters Jewish. Yet, in the thirteen years since he earned a Ph.D. in mathematics, Beider has mastered the arcane world of Jewish (Ashkenazi) names and, in rapid succession, has authored "A Dictionary of Jewish Surnames from the Russian Empire" (1993), "Jewish Surnames in Prague" (1995), and "A Dictionary of Jewish Surnames from the Kingdom of Poland" (1996), which earned him the 1996 Reference Book Award given by the Association of Jewish Libraries. Along the way he received a Ph.D. in Jewish studies from the Sorbonne.

I assume, in the absence of credits for a translation, that Russian-born, France-resident Dr. Beider is responsible for the clear and idiomatic English text; couple that with the necessary skills in Hebrew, Russian and Yiddish and his obvious understanding of the nuances of quite a number of other European languages . . . Well, you get the idea, Beider is a prodigious polymath.

Beider's book is a treasure or a treasure trove. Going back nearly a millennium to trace Jewish names to their earliest European origin, Beider appears to have consulted every work there ever was on Jewish first names, carefully listing and discussing every one of his sources, covering not just names that are Hebrew, or names that are Yiddish, but totally "unJewish" names that are or were once popular among Jews, Gumprecht, for instance, or in more modern times, Ignatz and Isidore.

In essence, we have at least two books in one. The dictionary listings and their multiple indices in three alphabets--424 pages--take up only the last section of this book. This "Dictionary" section starts with a listing of the "root names," each name with a full history, source site and dates for early citations and geographic spread, and each is followed by lists of variants and derived forms and their citations etc., sometimes for four or five huge pages. Male and female names are kept separate.

Perhaps even more rewarding for the aspiring expert is the introductory material, 313 pages of it, 50 lines to a page, 18 words to a line, the length of four average novels.

Did you know that Ashkenazi Jews referred to Slavic-speaking countries as Canaan? Now you do. Want to know when Jews migrated en masse from one region to another? It's all there on page 212 with dates, origins and destinations, in two tables (out of 43 tables in the book); if you want to understand these migrations graphically, you can study the map on page 213 (one of six maps).

This section is a detailed academic exposition on the development of names in general and of Jewish names in particular, on specific Jewish naming patterns, on the creation and development of hypocorisms (pet names and diminutives), on phonetic changes over time and location, on the various origins of Ashkenazi communities (including the influx and influence of Spanish, Italian and Oriental Jews), on the influences on Jewish names of local cultures, on the use of *kinnuyim* and *shem hakodesh*, on the development of various Judeo-German dialects that constitute the wealth of Yiddish variety.

For whom is this book?

Obviously for the academic scholar: of Judaica, history, onomastics, genealogy. It probably belongs in any academic library and any library that is frequently accessed by Jews, and of course any genealogical society. Unfortunately it seems to be a little too heavy for the "amateur" genealogist—in the hand, on the pocket, and for the mind. It's too heavy to hold in my hand, too tall to fit on the shelves and too awkward to fetch each time I want to consult it, its footprint on the desk is almost the size of my monitor's.

Perhaps the author and his publisher would oblige us at some future point by splitting this valuable book into its two major components. The science of onomastics and the history, languages, migrations and naming patterns of Ashkenazi Jews deserves a volume to itself, to be studied and absorbed. The actual dictionary of first names, *kinnuyim*, hypocorisms, and geographical variants would form a separate reference volume that could be kept close to hand (if you have a big enough hand). There's a place, too, for an abridged version of the dictionary that should find its place on the desk of every Jewish genealogist.

Don't assume that I have nothing but praise for this book. I find major faults in the dictionary section, not with its contents (which delight me) or with its accuracy (which I would not dare to doubt, though there is, inevitably, the occasional typo).

Specifically, I take issue with Beider over his transliteration of names—the 3-page explanation of his rules for transliteration leave me perplexed, despite my best intentions. Looking for Jeremiah, Ephraim, Baruch, Abraham, Isaiah, Mordecai? Naftali, Noah, Nathan, Samson, Yair, Judah? You'll find these names listed respectively as Irmye, Efroyem, Borekh, Avrom, Ishaye, Mortkhe; and Naftole, Noyekh, Nosn, Shimshon, Yoyer, Yude.

Among feminine names, can you recognize Khave, Rokhl, Leye, Rus, Sore? Hard to find if you're looking for Eva (Chava), Rachel, Leah, Ruth, and Sarah. If you're wondering why Beider wanders off into physics and molecular structure, you obviously don't have a clue to what Isomer means to a Jew: it's Beider's spelling for Ittamar. But even Beider doesn't seem too happy with this confusing transliteration, obviously preferring the familiar Latinized form; again and again in his discussions, he will refer, for instance, to "(Jacob, see Yakef)"

I have the impression that Beider started with a Russian-Litvak version of Yiddish (nothing really wrong with that, you have to start somewhere) then transliterated the names into Cyrillic according to the Bolshevik rules that denied Yiddish its Hebrew roots (no *chet*, no *sin*, no *tav*); then transliterated it back from the Russian as the somewhat alien root names that hold sway in the body of this section. Those spellings may be understandable for those with a Russian background but most of Beider's name spellings will be obscure and confusing to what I assume will be his major readership, in Israel and the English-speaking world, and to those exploring names in Germanic regions.

Fortunately, Beider helps us out with a number of indexes to finding our way through the main dictionary, pages and pages of alternate spellings, each linked with its root name; male names and female names again listed separately. Other indexes further divide into "Name Variants and Derived Forms" and "Names in References," the latter actually in three indices in the Latin, Hebrew and Cyrillic alphabets. So, when looking for a name, one can first wade through as many as eight different indexes before one can access the "root" name in its unique spelling.

This is how it works: I'm looking for a Solomon. No Solomon and no Shlomo in the main dictionary. Now I go to the "List of Masculine Name Variants and Derived Forms." I'm in luck. I'm instructed to look it up under Shloyme. Don't entirely knock the system, it has a built-in bonus effect: through it, on the same page, I learned that Shie and Shiyele are both variants of Yoshue (Joshua or Yehoshu`a to you and me).

The book has no specific listing of *kinnuyim*, but most often one

can find likely *kinnuyim* coupled with their Hebrew originals. Of course I spent some hours looking up names in my own family, and was more than a little surprised to have Beider declare that the male name Süssel was derived from Süssman, rather than the other way around, and that in his opinion the name Bernhard (and also Berko and Berek) originate from the *kinnuy* Ber, rather than from Baruch (via Benedikt in some cases).

I look forward to many future editions and many further works by Beider (how about a book on the Anglicization of first and second names by immigrants into the English-speaking world). Even if Beider cannot be induced to adopt a more common-usage transliteration of names, the eight indexes to the dictionary section can be made more easily accessible by color-coded edges or with thumb indentations. In a similar vein, the utility of the first, text section, of this book, would be vastly improved with an index of topics of its own.

In short, a valuable (and expensive book) that belongs on every desk (if you have the room) and invites extensive references (if you can overcome your confusion or indolence). I can barely wait for the condensed paperback version of the dictionary to appear on bookshelves; I've already reserved a modest space for it between my mouse and the telephone.

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More on Jüdische Familienforschung

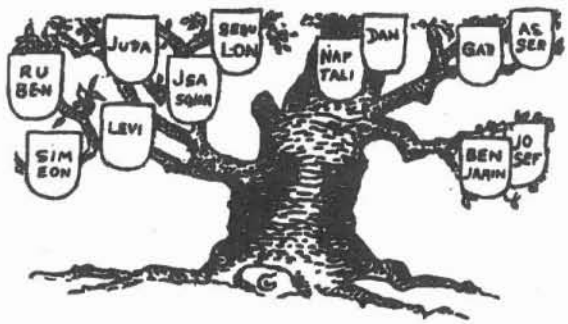
By Anne Feder Lee, Honolulu, HI, USA

As stated in the previous issue of *Stammbaum*, we believe that *Jüdische Familienforschung* can be an extremely useful resource even if you do not read German. In that issue, we presented background information on the journal (published in Berlin from 1924 to 1938), a translation of the author index for the first ten years (1924-1934), the list of individuals who were members of the association that published the journal, and the name-list index showing surnames being searched by journal readers.

Here we complete our presentation of information from and about *Jüdische Familienforschung*: First, we have a translation of the author index for 1935-1938 – the final years of the journal's existence (this time including the German as it is found in the index itself). Second, we have a short discussion about a segment of the journal called "Unsere Archive" (Our Archives).

We would like to thank Frank S. Faulkner, Jr., Interim Manager of the Texana/Genealogy Department of the San Antonio Public Library, for informing us that the microfilm version of *Jüdische Familienforschung* can be found there (see last issue of *Stammbaum* for list of other locations where you can look at the journal).

Jüdische Familienforschung



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I. *Jüdische Familienforschung*: Author Index for Issues 38-59 (the Last Years)

I wish to thank Irene Newhouse for helping me with translations.

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Brilling, Bernhard	*Gestattete Doppelehe bei Geisteskrankheit der ersten Frau* Permitted Marriage if First Wife is Insane	39	695
Brilling, Bernhard	Zur Geschichte der Personenstandsregister bei den Juden On the History of Jewish Civil Registration	44	785
Brilling, Bernhard	Die ältesten Grabsteine des Zülzer Friedhofes (1691-1741) The Oldest Gravestones in the Zülz Cemetery (1691-1741)	50	952
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Cohn-Hulse, Wilfred	Judennamen in Nordamerika Jewish Names in North America	47	866
Coster, (no first name or initial).	Die fünfzig höchstbesteuerten Juden in Groningen The Fifty Jews in Groningen Paying the Highest Taxes	48	902
Czellitzer, Arthur	Unsere Ahnentafel-Sammlung Our Collection of Ancestor Charts	39	694
Czellitzer, Arthur	Unser Archiv (Fortsetzung) Our Archives (Continuation)	40, 41, 46	722, 741, 855
Czellitzer, Arthur	Die Namen Lande und London The Names Lande and London	46	862
Czellitzer, Arthur	Die fünfzig höchstbesteuerten Juden in Groningen The Fifty Jews in Groningen Paying the Highest Taxes	48	902
Engelmann, Bert	Die (Arzt-) Familie Chalfan The (Physician) Family Chalfan	44	803
Flatow, Egon	Die Familie des Petschierstechers Michael Löser (1728-1812) zu Landsberg a. d. W. The Family of Engraver [of seals] Michael Löser (1728-1812) from Landsberg a.d. W [probably Landsberg on the Warthe river]	41	749
Flesch, Heinrich	Die Familie Biach-Feilbogen The Biach-Feilbogen Family	45	826
Hanauer, J.	Zur Deszendenz-Bezifferung nach Wronkow On [Julius] Wronkow's System for Numbering Descendants	44	812

AUTHOR	ARTICLE TITLE/TRANSLATION	ISSUE #	PAGE #
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Kalisch, Paul	Zur Geschichte der Fam. Kremnitzer-Kalischer-Kalisch On the History of the Kremnitzer-Kalischer-Kalisch Family	40, 41	713, 737
Kisch, Bruno	Ein jüdischer Maler Leone Bassevi aus Verona Leone Bassevi, A Jewish Painter from Verona	44	811
Kisch, Guido	Privatbriefe als Quellen der jüdischen Familien-forschung Personal Letters on Sources For Jewish Family Research	40	702
Knoche, Gerd	Paul Ehrlich's Ahnen The Ancestors of Paul Ehrlich	41	734
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Lehmann, Julian	Die Stammtafel der Familie Lehmann The Lehmann Family Descendant Chart	45	829
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Phiebig, Albert J.	Katalog der Ausstellung "Unsere Ahnen" Catalog for the Exhibit "Our Ancestors"	43	785
Phiebig, Albert J.	Ein Beispiel für eine jüdische Familien-Statistik An Example For [a study of] Jewish Family Statistics	48	896
Posner, Arthur	Eine neue Quelle für jüd. Familienforschung (gedruckte Barmizwa-Reden, Trauungsreden, Widmungen A New Source For Jewish Family Research (Published Bar Mitzvah Speeches, Wedding Speeches, Dedications)	42	763
Posner, Arthur	Die "Vereinigung der Familie Eger" The Eger Family Association	49, 50	763, 927, 950
Samuel, Gustav	Zur Sippen-und Namenskunde der Priester- und Lewiten-Familien On the Study of the Extended Family and Family Names Associated with Priestly [Cohen] and Levite Families	46	842
Schaerf, Samuele	Jüdische Familiennamen in Italien Jewish Family Names in Italy	48, 49	906, 921
Strauß, Dr. Willy	Zum Stammbaum der Fam. Pinczower Regarding the Pinczower Family Tree	39	696
Wassermann, Rudolf	Der Friedhof Wallerstein The [Jewish] Cemetery in Wallerstein	46	861
Wollsteiner, Max	Wie mein Großvater Isaak Salomon Wollsteiner (1792-1870) Arbeitserlaubnis bekam How My Grandfather Isaak Salomon Wollsteiner (1792-1870) Obtained Permission to Work	47	876
Wronkow, Julius	Nummerierung der Personen in Deszendenztafeln nach dem Dezimalsystem Using the Decimal System for Assigning Numbers to Individuals in Descendant Charts	42	775
Wronkow, Julius	Zur Deszendenz-Bezifferung On a System for Numbering Descendants	45	835

II. *Jüdische Familienforschung's* "Our Archives"

Seven issues of *Jüdische Familienforschung* included lists (titled "Unsere Archive"- Our Archives) of Jewish genealogy-related materials held in the Association's Archives. These materials were listed under the following categories: A. Chronicles/Family Histories and Chronicles; B. Family Trees/Family Trees and Descendant Lists; C. Documents of Individual Families; D. Jewish Lists (e.g. Citizenship lists); E. Works on Jewish local history; F. General.

It is quite fascinating to look at these lists and to see how many resources the Association had collected in its Archives over the years.

However, before going any further, the following **WARNING** must be issued: we do not know what became of all the documents in the Archives after the Association ceased to function in 1938. You might find something in the "Our Archive" lists that has the likelihood of solving some of your "genealogical mysteries." But, be prepared for possible frustration if it turns out that the document is impossible to locate. At the very least, you may learn that someone once wrote something about your family or that one of your ancestors/relatives was involved in family research.

Nevertheless, the lists are certainly worth looking at because the title of an item (or items) might give some important clues about the family you are researching even if you are unable to find a copy of the original. For example, many of the titles for items listed under the categories of "Family Histories and Chronicles" and "Family Trees and Descendant Lists" include not only the family surname, but additional identifying information as well. To illustrate, here are two titles of genealogical trees listed under category B (Family Trees and Descendant Lists): "Descendent Chart of Fritz Aronstein, Born 1912, Berlin. Contains Amongst Others, Alsberg, Herzsohn and Scholz. By Fritz Aronstein." (listed in Issue 30/31:1932); and, "Descendant List of Leiser Boschwitz, Born circa 1750: Four Offspring, Seventeen Grandchildren, Forty-nine Great Grandchildren, Forty-Two Great Great Grandchildren, Etc. by George Zielenziger, 1907" (listed in Issue 30/31:1932).

The following table shows which journal issues contained "Our Archives" listings.

"Our Archives" LIST	VOLUME #/YEAR
A. Chronicles	16: 1928
A. Family histories and chronicles	30/31: 1932
A. Family histories and chronicles	40: 1936
A. Family histories, chronicles, memoirs	46: 1937
B. Family trees	20: 1929
B. Family trees	30/31: 1932
B. Family trees	41: 1936
B. Family trees and descendant lists	46: 1937
C. Documents of Individual Families	29: 1932
C. Documents of Individual Families	30/31: 1932
C. Documents of Individual Families	41: 1936
D. Jewish lists (e.g. Citizenship)	29: 1932
D. Jewish lists (e.g. Citizenship)	30/31: 1932
D. Jewish lists (e.g. Citizenship)	41: 1936
E. Works on Jewish local history	29: 1932
E. Works on Jewish local history	30/31: 1932
E. Works on Jewish local history	41: 1936
F. General	29: 1932
F. General	30/31: 1932

Note: the lists found in Vol. 16 (1928) and Vol. 20 (1929) are printed in German Fraktur

My Journey to America: a Diary By Julius Gottlieb (1869-1921)

Translation and footnotes by Selma Gottlieb Kallis
Transcribed into electronic form and submitted by Jerry Zeisler, Leesburg, VA, USA
<jzeisler@email.com>

On a beautiful May morning, Wednesday the seventh (1884), I left my old home[1] accompanied by my father and my Uncle Wilhelm to seek my fortune in the new world. It was still early, only 5 o'clock, when we left and at 6:30 we were in Turkismühle. We had to wait until 7:27 for the train to come roaring in that was to carry me from my native place. We had to change at the Birkenfeld station. My father went with me as far as Heimbach, where Siegmund Seligmann met me. There I took leave of my father and on I went.

Since the area was very beautiful, the time flew by almost unnoticed as we continued to gaze out the window at the scenery. The high cliffs between which the railroad passes, the famous church hewn into the cliffs near Oberstein—none of this escaped our notice. So along we went, sometimes between high hills, then again through the beloved valleys of the Nahe river, where some wine grapes are already being planted, and past fertile fields to Kreuznach where we saw salt works.

From Kreuznach, the way led through an almost unbroken valley until finally at 11:26 we came to Bingerbrücke, where we had to change. We went to the waiting room, had something to eat, and then bought our tickets. We finally learned that one train would leave at 12:35 for Cologne and another (express train) at 1:09. We took the first and soon departed along the beautiful Rhine River.

We would especially have liked to see the Mouse Tower and the Germania monument in the Niederwald. But because we thought it was not so near, we were talking with some of the passengers without paying attention to the surroundings and so these sights escaped our notice. When we asked if the Germania monument was nearby, we were told that it was far behind us.

The most beautiful vineyards on the banks of the Rhine are in this area. Occasionally one sees ruins of old castles here and there on both banks. Most of them were built in the middle ages but some in Roman times. Pretty villages and towns are also scattered along both sides of the lovely river, and there are factories of all kinds among the houses. Here the hillside vineyards are the most beautiful along the entire Rhine. In fact, near Bonn the Siebengebirge (Seven Mountains) slope down very near the Rhine. As we went on, we came to lower hills as far as Cologne, where the Rhine enters into the valley.

At 4:56 we reached Cologne. We were met at the station by an innkeeper named Schroeder with whom many emigrants take lodgings. Then we went to the agent, were given our tickets, and I received a refund of 38.25 Mark (about $9.50), the amount I had paid for tickets so far. In Cologne we strolled along; several streets and then toward evening we went to the ship bridge. It is very nice to stand there on a beautiful evening, as this one was, and see the countless boats going up and down the river with many lights gleaming.

The next morning we arose at 5 o'clock and after breakfast we went at seven with the innkeeper to the Cologne-Minden railroad station at Deutz on the other side of the Rhine. There the agent met us and gave us our railroad tickets. At the station we met still more traveling companions. At 7:40 the emigrant train left Cologne for Bremen.[2] In the compartment with us were two boys and four girls. The compartment was so small that one could scarcely move. The railroad goes first in a northwesterly direction through level land. This area is not as pretty as the Nahe valley or along old Father Rhine. For this reason, we did not pay much attention to the places the train was rushing past but spent the time talking, joking, singing and eating. We noticed though that we were passing many factory towns and villages full of life and activity. As we went further, we saw pretty meadows in

which cattle were grazing or chewing their cuds in the shade and calves were leaping playfully. Thus towns, villages, meadows, fields and forests alternated.

Soon we were in the province of Westphalia where the surroundings are no longer so attractive. There are many thickets and much undergrowth, especially spruce. These decreased as we went further into Muenster, instead there are countless very large stretches of sand. The area is so level that one can see for miles in all directions. Muenster is an old city. I could not see much of it from the train though I noticed the many towers in this long famous Catholic place. Soon we rode further through broad thickets interspersed with sand stretches and spruce saplings. This area is so monotonous and the day was so warm that after we had played cards for a while and had had something to eat, I tried to sleep but couldn't because the train made so much noise and I wasn't sleepy.

We soon came to the Hannover district where I saw very miserable little houses, the worst I ever saw, a sign that the area is not prosperous. In Osnabrück our train made a longer stop. Since we were so crowded and it was so hot, we were thirsty but the train had not stopped at any station long enough for us to get out. We drank wine to quench our thirst and after we finished that we had brandy but Siegmund and I could drink very little. After we had spent almost the whole afternoon longing for a drink, the conductor went to get a bottle of water at one of the stations; each of us gave him 5 pfennig (about 1 cent) for a drink though he didn't want to take it. Along this stretch we noticed many swamps and marshes.

Finally the conductor said we would soon be in Bremen and we were very glad to hear that. At 5 o'clock in the afternoon we arrived there. An official of the Hotel "Zur Stadt Strassburg" (City of Strassburg) met us at the station and we, with many others, went to the hotel where we met about fifty emigrants who had already arrived. The table was set for the evening meal but during our entire stay we ate only permitted (kosher) foods. In Bremen we met four boys with whom we were assigned a room. Also we became acquainted with an older and a younger woman from Württemberg and also with her nephew. They were all very friendly and pleasant and were much help to us on the ship.

(Continued on page 36)

JULIUS GOTTLIEB BIOGRAPHY
Adapted from a biography written c. 1990
by Regina "Reggie" Gottlieb

After arriving in Pleasanton, Kansas, Julius Gottlieb assisted in his uncle's dry goods and clothing store where he quickly learned about business matters and the community as well as English. Congenial by nature, he easily made many friends. As the years went on, Julius was often given much of the credit for the growth of the store into one of the largest in the county and he eventually bought it from his uncle's heirs; he also acquired other stores in Kansas.

In 1898, Julius traveled to Germany for a three months' stay to visit his family there, and also to call on his childhood sweetheart, Minna Sender, with whom he had been corresponding for fourteen years. As the end of his visit approached, he proposed marriage to her and was accepted. Julius selected July 4th for their wedding, as he considered this the most important date in the history of his beloved adopted country, the U.S.A. In time, they had six children: Ferdinand, the oldest, then Selma, Frieda, Regina, Leo, and Eleonore, the youngest.

Although busy with his stores, Julius was very active in community affairs. Among his many activities, he served on the School Board, the City Council and as Mayor (1919-21). During World War I, he was one of the "Minute Men" designated by President Woodrow Wilson to promote the buying of War Bonds for financing U.S. participation in the war. Julius was greatly opposed to the Kaiser and the aggressiveness of his regime; he gave many "pep talks" at rallies, convincing the citizens to buy War Bonds to help overthrow the Kaiser and "Make the world safe for democracy."

Julius Gottlieb died suddenly on May 10, 1921 at age 52. The Pleasanton Observer-Enterprise obituary concluded: "All of the business houses were closed from 11:30 A.M. to 1:30 P.M. as a tribute to this prince of good fellows."

(Continued from page 35)

The next morning we all had to go to the railroad station with the waiter to look for our baggage, pay for any overweight charge, and receive claim checks. At this station everything is bustling, important activity. We had to look for a long time among hundreds of chests and trunks and have them hauled out by baggage handlers and carted to the right ships. We spent the rest of the morning and most of the afternoon running around with other boys and seeing something of the city. Bremen is an old, not very pretty city.

The next day was the Sabbath. I asked the waiter where the synagogue was for I wanted to go there. He told me and I went alone. I asked Siegmund but he didn't want to go. I didn't find the synagogue so after wandering around for a long time and asking other people I came back to the hotel again.

This was the day we had been scheduled to board ship but instead of the Main, on which we were to have sailed, another ship the Donau (Danube) was to make the trip. We were not taken aboard the Donau until the next day, though, because some repairs still had to be made. Saturday evening we bought a few more things to take on the ship with us.

The next morning we arose early because we had to leave at 7:15, ate breakfast, and then went to the hotel proprietor's office to pay our bills and to buy a few things we needed on the boat. My bill was 9 Marks (about $2.25) altogether. At 7 o'clock we all went with the waiter to the railroad station to take the train for Bremerhaven. At the station there were so many people that one could hardly take everything in, and such crowding as we boarded that one almost couldn't get on, for each one wanted to be first. It was a very long train. At 7:45 it finally departed through a monotonous, one could say desolate, region and at 9:25 we arrived in Bremerhaven.

As we left the train we saw the bay directly in front of us and immediately went aboard a small steamboat standing there. This boat took us across a stretch of water until we reached the big steamship, where we had to transfer. Here there developed such terrific crowding that one was almost crushed and had to stop at each step, because there were so many steerage passengers and each one wanted to have the first and best place. After long pushing and shoving we reached the bottom, where the lady went ahead and got a bed for her nephew and me and Siegmund. That was a very good thing for us, because younger boys had to wait until the last. There are rooms for young boys and for young girls and also for families but even so everything was topsy-turvy.

Steerage is the part of the ship that is almost entirely under water. For light, there are at the sides small windows with thick glass. But it is always so dark that when one comes from the upper deck he has to wait a considerable time until he can make out his surroundings. The Donau had over 1,000 passengers of whom 800 were steerage passengers. The ship was a big, beautiful three-master.

We had barely gone below when we were told we had to go up again to get cards that we had to show so that we could have our meals. Here again was the same old crowding as before. Once I was up, I didn't go down for a long while but instead stayed on the upper deck. Finally, it was time to go for our supper. The steerage passengers have to go to the kitchen to receive their food. I did not go to get anything that evening.

At 8:15 we saw a lighthouse in the distance. When we asked about it, the sailors said that it was on the French coast. Next morning we heard that we all had to go to the doctor to be vaccinated. I went but was not vaccinated. At one o'clock in clear weather we saw the chalk cliffs on England's coast. At 2:30 we met the fast steamer "Ems" which was built in America and was making its first trip across the ocean. The two ships greeted each other by sounding their whistles.

Next day I was seasick. This is actually not a sickness but only a sick feeling that shows itself as headache, lack of appetite, retching or vomiting. I couldn't leave the bed. The other two boys were

sicker than I was but one of them went to get something to eat. We could hardly eat it. Next morning I tried to go to the washroom to wash myself. I staggered from one side to the other as if I were drunk, and after a few steps I had to go back to bed again. Next morning the lady, who had been sick but was cured by fresh air, advised us to go on deck. I went and soon felt better. I stayed above the whole day and Friday I was as well as ever. The other passengers were also soon well again.

During this time we had been having bad, windy weather. The wind whipped the ocean and drove the water into waves as high as a house. The water came over the ship's rail onto the foredeck so that the floor was never dry the whole time. We frequently had to flee from one place to another to protect ourselves from the water. We often sought out the warm places near the engines, for the wind and water made it chilly. While it was so windy and bad, many people went below but many others stayed above because it is best in the fresh air. The crewmembers had to stretch ropes for people to hold onto as they walked, for the wind and the slippery decks made it hard to walk.

During the voyage we saw many water fowl such as sea swallows, sea ravens, sea gulls, and so on, and wondered how these birds could maintain themselves on the ocean where they could not find even a small spot to perch until a passing ship might provide a little resting place. Some people also saw a whale near the ship but by the time I came it was so far away that I couldn't see anything but the stream of water that it sprayed up. We noticed only a few other fish in the water.

Saturday, May 17, the wind quieted down and we had better weather but Sunday it turned cold and stayed cold until Wednesday morning. The day before we saw white clouds in the distance but soon learned that they were icebergs and that one could see them fairly well with a spyglass. Wednesday the weather was warm and with favorable wind and under full sail the ship flew quickly as an arrow to the west — the goal of our journey. On May 22, though, it became foggy, so the ship had to travel slowly. Every minute or two the foghorn was sounded. The ship often stopped for we were not far from land, and the water depth was measured frequently. A piece of lead fastened to a long rope is let down and then one can also tell what kind of ocean bottom is below.

About 3 o'clock in the afternoon it gradually became lighter and after a while we saw other ships. One, especially, came toward us and finally came so near that the steamship stopped and a pilot from the sailboat was pulled up on a line. He climbed up the line like a squirrel and was soon on board. Then we knew that we were not far from land. Friday was a beautiful day. About one o'clock in the afternoon we saw in the distance what seemed to be a small white cloud that grew larger the nearer we came. Finally we saw that it was an island. Then, too, the ocean changed color. It became dirtier, and grass and other plants floated around on it. From that we knew that we soon had to be coming to land, and quite soon we also saw houses and other buildings on the island.

Everyone was glad that we would soon be treading on God's green earth again. Most people came to the foredeck to see better and stood on benches and other high things. The sailors chased us down but without success, because as soon as they were gone, we climbed up again. Meantime I went to the paymaster to change the German money I had left into American money. Then I went down to wash because we thought we would land that same day.

The ship moved very slowly; at times it seemed not to be moving at all. Then we saw more of the coast. A small ship soon came to take the mail from our ship and later we saw a neat little ship, which, I learned, carried the doctor. He soon boarded our ship and we all had to show him our vaccination certificates. We also saw a ship that came from Hamburg with a load of emigrants. The people on the two ships greeted each other by waving hats and handkerchiefs in the air. Then we had a long stretch of coast before us. It was a welcome sight after such a long absence from land. Everything seemed to be fresher and the grass and foli-

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age greener than in Germany. The further we went the more houses appeared out of the ocean and soon we saw before our eyes part of New York or rather its suburbs. Also we saw the famous bridge over the East River between Brooklyn and New York.

At 6 p.m. we arrived at Hoboken, New Jersey. Here anchor was dropped and the cabin passengers disembarked. The ship stopped here for the night. The many electric lights that burned through the whole night in the towns surrounding the harbor are very lovely to see from the ship. Some, on towers, looked like fire, in fact. That night, which was our last on the ship, we were very merry. We sang, there was music, and since it was a beautiful evening, many people danced until late into the night.

The following morning (Saturday) we arose early and made ready to leave. Then we walked or sat around on the foredeck and at 7:30 a part of the rail of the ship was taken down, some broad boards laid to the baggage room and we went or rather slid down. The baggage room (or pier) is a large hall that juts out into the water. We saw many such nearby. After the passengers came below, the trunks were allowed to slide down on boards and we were asked to hunt for our own and open them so that the customs officers could look inside. They soon came and, after they had taken a quick look, scrawled something on the lid with chalk and then went on. A little steamer was waiting alongside and the trunks were loaded on it. After a long wait we gave a man some pennies whereupon he promptly took our trunks away and gave us claim checks for them. Meantime I went to the kitchen to get something to eat because it was so early that we had not yet had any breakfast.

Finally a ship came to take the emigrants to Castle Garden.[3] After several loads had gone ahead of us we boarded and in a quarter of an hour we were in Castle Garden where we encountered very many emigrants, or rather immigrants. From the harbor one could see ships of many nations flying flags of many colors. After we had sat or stood around in Castle Garden for a while, we went to an office where those who were to travel further exchanged their boat cards for railroad tickets. A little later it occurred to me that I didn't know what time my train was to leave. I told Siegmund that I would go ask and that he should stay in the very same place until I came back. But, when I came, he was no longer there. I looked for him but I could not find him.

Meantime I kept hearing officials call out names. When I asked why, I learned that they were calling the names of people whose relatives or friends were waiting there for them. (Anyone who is meeting someone else can have his name and that of the arriving person recorded in a book; then these names are called out and those answering are taken to a separate room where it is easier to find them.) When all the names had been called out, an official took us to another hall. Since my cousin and I did not know each other, each of us had to look for the other. After I had sat there for a while, a lady (namely, my cousin) came to me, asked my name and when she found I was the one she was looking for, we started off to her house. But first I had to exchange the claim check for my trunk for another one and my cousin had the trunk brought to her house.

After we had gone on foot for a while, we boarded a horse-drawn streetcar. It took over an hour to reach her home. I was glad to be safe in a secure home after such a long and dangerous journey. It was hot in New York, hotter than I had ever before experienced. The same evening I went with Rosalie and her husband to a picnic. Saturday afternoon I also saw Cousin Hannah.[4]

Monday afternoon at two o'clock we went to a railroad station after I had sent my trunk there. We rode by horse-car for a stretch and then had to walk some distance. When we arrived, we found out that it was not the station from which I was to leave and so we had to walk to another one. It was after four o'clock when we arrived there. We almost had to walk still further but finally the agent said that I could board a railroad car that was standing there. I was the only person in the whole car and had to wait for another two hours until

finally the train went to another station where the other immigrants boarded. The train stopped there for a half hour until finally at eight o'clock it left.

Since I was not as familiar with the geography of this area as with that of Germany. I did not pay much attention to the surroundings and for that reason can describe little of it. The people in the car where I was were mostly Swedes. It was now night and many people went to sleep. Since we had only wooden seats, many lay on the floor to sleep.

The next morning when I awoke I saw that we were riding along the Hudson River. I washed and prayed but since there were so many people, I prayed without Tefilin (phylacteries); then I ate a little of the food I had brought along from New York. For almost the whole morning we rode through beautiful valleys and fertile regions on the Hudson. So the time flew by until we arrived in Buffalo, Tuesday afternoon at six. There we had to change trains and a German-speaking railroad official told us which train to board. We left there about eight o'clock. These were better cars than the ones that we rode in from New York, for we had upholstered seats. On this stretch I saw many lakes.

Wednesday, May 20, at nine o'clock in the morning we arrived in Detroit. There the train crossed a very large railroad bridge over a body of water. The car I was in was hooked onto another train and we then left. When we came near to Chicago we saw huge stretches of sand, or dunes, a sign that a lake or ocean must be nearby. In a little while we saw Lake Michigan, on which Chicago lies, and finally we arrived in this famous city. Everyone had to transfer and after we had shown our tickets we were told to board omnibuses which were standing there and which took us to the proper railroad stations. Since no other passengers were taking the route I was, I was the only passenger in the omnibus. On the way, a hotel official came to the train. After I told him my name, he told me not to go with anyone else and to follow him when he called my name. He led me to the "Frankfurter Hof" (Hotel Frankfurt), a hotel where I ate supper. I learned then that I had to leave at ten o'clock the same evening. Then, after I had a cup of black coffee and paid my bill, which was too high for what I had had, this man went with me to the railroad station, took me to a car, and went back. At ten o'clock the train left and I soon went to sleep.

Next evening at ten o'clock I arrived in Kansas City. There again a German-speaking official came into the train and told us we had to get off. I learned that I would not be leaving Kansas City until nine o'clock the next morning. He told me I should wait for him in the waiting room. I waited a while and since he didn't come, I stayed in the waiting room the whole night.

He had told me before he left that I would have to exchange the claim check for my trunk for another one here. Next morning I went to the baggage office where I did manage to have the check exchanged after a lot of running here and there. Finally the official came and showed me which car I should board. At 9 o'clock, off went the last train on which I was to ride on this long journey, and at one o'clock it arrived in Pleasanton (Kansas). I went outside but since I did not see any of my relatives, I did not leave the train but rode to Fort Scott, where I arrived at two o'clock.

At Fort Scott Junction my Uncle boarded the train and, after he had walked through it several times and could not recognize me, he finally asked me my name and when he knew it was I, he was very glad to see me.[5] In Fort Scott I saw my Aunt too and also the other members of the family, who welcomed me very warmly. There I learned too that it was the first day of Schwuos, which I had not known. I wrote home and to my Cousin Rosalie right away, and my uncle sent a telegram to Uncle Gottlieb (George)[6] saying that I was there and that he should come. He telegraphed back that it was impossible for him to come and that I should come to Pleasanton. Cousin Herman and I went to Pleasanton at 1:30 the afternoon of Tuesday, June 3, and arrived at 2:30. We were met by Uncle Gottlieb and were well received by all.

So, after 23 days the goal of my journey across the

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ocean was happily reached.

Pleasanton, Kansas
July 10th 1885[7]
Julius Gottlieb

Endnotes

1. Julius Gottlieb was born on October 14, 1869, and was 14 ½ years old when he left his home in Germany. It was in a village called Bosen, which is near the western border of Germany, close to both France and Luxembourg, and due east of the city of Luxembourg.

2. Here the route leaves the Rhine valley and heads across country to Bremen.

3. In 1884, Castle Garden was the point of entry for immigrants. Ellis Island replaced it about 1892.

4. Several persons are mentioned in this travel account whom I cannot further identify. I do not recall ever having heard my father mention Uncle Wilhelm, Siegmund, Cousin Rosalie or Cousin Hannah. According to an address list in the little black notebook, Cousin Rosalie was Mrs. Albert Levy and lived at 236 East 76 Street, between Second and Third Avenues.

5. The family story is that Uncle Jacob had difficulty recognizing his nephew because the latter was reading a Kansas City newspaper. When Uncle Jacob expressed surprise, Julius explained that no, he really hadn't yet learned English, but just wanted to see if he could figure out some of the words.

6. Uncle Gottlieb's full name was Gottlieb Gottlieb, but when he came to the United States he changed it to George Gottlieb.

7. Julius Gottlieb came to the United States in 1884 but evidently wrote his account of the journey a year later.

CORRECTIONS TO ISSUE 20, WINTER 2002

- ***Viennese Heirs' Lists As Genealogical Sources*** by Irene Newhouse should be on page 20, not page 22.
- ***Leo Baeck Catalog Now Online*** by Karen Franklin should be on page 22, not page 20.

UMSTELLUNGEN
(Changes)

Stammbaum Advisory Committee

William (Bill) Firestone has stepped down from his position on the *Stammbaum* Advisory Committee. Bill was instrumental in founding *Stammbaum*, editing and publishing the first 5 issues. He has maintained our web page and kept the subscription list for the last 10 years. We wish Bill all the very best and thank him for his many years of committed service to *Stammbaum*.

Filling Bill's position on the Advisory Committee is John Lowens, a GERSIG coordinator. John has moderated the GERSIG discussion group—almost single-handedly and with extraordinary dedication—the past several years. We welcome John and look forward to working with him.

Editors Will Be Moving On

The next issue of *Stammbaum*, Winter 2002/2003, will be the last issue for us as co-editors. We feel that a two year 'tour of duty' is sufficient for an editorship term and that it is time for other dedicated genealogists to take over this rewarding and interesting job.

So many of us receive assistance, guidance and friendship from our many volunteers at JewishGen and the various special interest groups, and it is time for someone or a couple to return those favors to their fellow genealogists. We have enjoyed our time together, but we have other projects to attend and must move on. This notice is given now so that all of you can begin to think about volunteering your services to *Stammbaum*, so that a new editor can be found in time for a comfortable and easy transfer of ideas for stories, templates, articles, suggestions and advice on how to edit this journal effectively. We will be happy to speak with any of the prospective editors at the Toronto summer seminar during one of the GERSIG meetings. Please give back some of what we hope we have given you.

Carol & Anne

Stammbaum

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Submissions to Stammbaum

We welcome articles, news items, editorial comments, and book reviews for upcoming issues of Stammbaum. We prefer MS Word or plain text formats. Illustrations (e.g. maps or photos) should be suitable for reproduction and, if possible, scanned and sent as an attachment to an email message plus sent on a diskette depending on size of the file. The deadline for receiving submissions for Winter Issue 22 is October 1st, 2002. Please send submissions to both Carol Baird and Anne Lee.